

THE SPIRIT OF MISSIONS.

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ABSTRACT OF PROCEEDINGS OF THE BOARD OF MANAGERS

AT ITS MEETING, TUESDAY, MAY 11TH, 1886.

— The General Secretary reported that about 220,000 copies of *HOME AND ABROAD*, for Easter, 1886, had been sent to the clergy for distribution among their congregations.

— Requests of Bishops Galleher, Morris, Hare, Whittle, John A. Paddock and Elliott, with regard to appointments, stipends of missionaries and mission-stations, were formally approved.

— The Board elected Mr. Bache McEvers Whitlock and Mr. Elihu Chauncey to fill vacancies in its membership. Both of these gentlemen have signified their acceptance of the position.

— The matter of arranging for missionary meetings at the time and place of the next General Convention, as required by Article VIII. of the Constitution, and also the matter of arranging an order of business for the Board of Missions, delegated to this Board by a joint resolution of the two Houses of the last General Convention, were referred with power to the Standing Committee on Missionary Meetings.

— The General Secretary called the attention of the Board to the condition of the finances as exhibited in the Treasurer's statement, which showed that from the first day of May to the first of September next the sum of \$173,195.94 would be required to meet the engagements of the current year. In connection with this he reported that circular letters had been sent to the clergy in charge of congregations in the several dioceses, asking for a definite sum from their parishes; and added that, in view of the amount required, large gifts would be needed, over and above what would probably be obtained from the collections in the churches.

THE MISSIONARY IDEA.

THE Enrolment Plan will do good service if it helps to emphasize the missionary idea in the Church. There is a worldly policy in religious matters, which is very active in contending against the principle which our Lord set first in His Church. This worldly policy is selfism, which is ever saying, Do not send your money away; do not go out in the spirit of adventure; there is so much to do at home. It leads logically to this: Do every thing for your parish, your diocese, your home; and when you have all you wish, when there are no more

wants to be satisfied, it will be time enough to think of others. It is a policy of selfishness, the tendency of which is to grow more and more narrow and to end in spiritual leanness.

The principle which Christ gave to His Church seems to be the very opposite of this. It says, Go out in the spirit of an all-embracing charity; push forward in the energy of an all-mastering enterprise. While it seems to be opposed to the interests of the home, the parish, the diocese, its tendency is rather to expand the powers, to warm the heart, to quicken the zeal and to give a prosperity to the narrower interests which manifests itself in stronger work, intenser activity, a more compact unity, and in greater prosperity.

The missionary idea is the unifying principle in the Church. Where that idea is low, or only feebly held, we see the result in a segregation of the Church into separate bodies, whether parishes or dioceses, each going on in independence of the others, looking on its own things and not on those things which concern the Kingdom as a whole. When the missionary idea is accepted and permitted to have full sway, and the command of our Lord in its widest sense possesses the Church, it binds the parts together in a common interest, makes us realize that we belong to a body and are members one of another, and we all feel the kindling life of fellowship. To have the good effect of this divine policy, we must give more than a languid, half-hearted interest to the missionary work. It must have the best thought and inspiration of earnest souls, and claim our love and devotion and self-sacrifice. If the Enrolment Plan helps to foster that idea it will do good; if it helps to rid us of that rooted selfishness which is the bane of our Christianity to-day, and lifts us up into the thought of our duty to others, it will make us all its debtors. Only as it does that can it succeed itself, or be of permanent value when its immediate effort has passed.

THE EXPRESSION OF THE MISSIONARY IDEA.

THE Domestic and Foreign Missionary Society is the constituted embodiment of the Church for missionary work. It consists of the entire membership of the Church. From the youngest infant born into the Kingdom to the most venerable prelate, all ages and conditions are joined together as members of this Society, pledged to carry out our Lord's command and win the world for Christ. This is the grand theory of our Church, and there is no branch of Christ's Kingdom that has a more complete and scriptural theory. How far we live up to that theory is another matter. But the idea is so noble that it ought to have suitable expression. We need to-day some visible symbol, testifying to our adoption of the idea, some rallying point to which the eyes of all who are born into the Church may be directed, as the sign of the Church's unity in the work to which Christ commissioned her.

The idea is written in canons, hidden away in the constitution of the Society; but it needs manifestation, outward expression. Somewhere in this great country we ought to have a Church Missions House, the home of our Missionary Society, the culminating point of our Church life, the symbol of our unity, the centre of our common activities as the Protestant Episcopal Church in the United States.

THE CONDITION OF THE TREASURY.

WE ask the careful attention of our readers to the Treasurer's statement, which appears in this number and shows the receipts up to the first of May and the requirements to the end of the year, the first of September. It appears that the receipts applicable on the year's engagements amount to \$174,977.90, which is \$11,453.36 more than had been received up to the same time last year. The amount still required is \$173,195.94.

An examination of the receipts between the first of May and the first of September during the six years last past, shows that the largest amount received in those months in any one year was \$81,900, and the smallest amount was \$56,500, and that the average from May to September during the six years was less than \$68,000.

Such a statement of facts should be sufficient to awaken the friends of our missionary work throughout the Church to the gravity of our financial condition and the necessity of putting forth extraordinary efforts to secure the very large sum which will be needed to save the Society from the calamity of debt. In connection with this we request rectors and treasurers who may have moneys already contributed for missions to send them to the Treasurer without delay, and we urge all clergy in charge of congregations who have not yet made contributions to the several departments of the work to do so at once. When this has been done it will still be necessary that many and large gifts shall be added from those who have already contributed if we are to close the year without a deficiency.

THE REASONS.

IN reply to the question, Why have we such a serious state of the finances? it may be answered, in general, that during the last few years there has been a large expansion of the work without a corresponding increase in gifts to the treasury of the Society. A very large and increasing amount of contributions has been diverted from the treasury of the Society to meet special wants in response to special appeals, and these have been given in many cases under the mistaken impression that their givers were contributing to the funds of this Society and for the support of its work. An additional reason is that legacies have in the past come in to save the Society from debt. The large Burr legacies, which had been anticipated, came in last year, and with the other legacies of the year turned into the treasury \$163,634.

In January last the Society received a bequest of the late William H. Vanderbilt of \$200,000, but that sum was invested as a fund and only the interest is available for the work, in accordance with the wish of the donor. We have no reason to expect that large bequests will be given to the Society to be used up in the payment of the current expenses of any one year. It is necessary therefore for the Church to understand that if the missionary work is to be maintained upon its present scale the regular contributions must be largely increased. Every one interested in maintaining the work should earnestly co-operate to raise the revenue of the Society, so as to make it equal to the expenditures from year to year.

A PAINFUL ALTERNATIVE.

IT is so easy to say, Cut down appropriations to the amount of receipts, that we cannot let that apparently easy solution pass without exhibiting in some measure what must be its effect. Take for example the Domestic work. Suppose the receipts indicate that there must be a reduction of twenty-five per cent. the next year. Let us see what that means. Say the amount of appropriations to be reduced is \$180,000; a reduction of twenty-five per cent. would be \$45,000. Before the reduction would apply you must take out the salaries and travelling expenses of the Missionary Bishops, say \$43,000, the amount specifically given for the Indian work, and other gifts specifically applied, say \$45,000. That is, \$88,000 would be exempt before the reduction began, leaving \$92,000, distributed among perhaps 300 Presbyters and Deacons, whose stipends from this Society vary from \$100 to \$500 each. The reduction of \$45,000 from \$92,000 is about one-half. How can such a thing be thought of? What does it mean? It needs no pen to portray the distress which would be entailed. Every dollar taken from a poorly paid missionary is hardship, and the economy which would cut down the stipends of our missionaries one-half, or recall them from their work, is hardly to be thought of. The generous-hearted Churchmen of America surely cannot permit such an alternative to be adopted.

THE RIGHT REMEDY.

SOMETHING must be done speedily to avert such a calamity as is indicated above. Extraordinary gifts will be required, as we have said already, and we appeal earnestly to our brethren of the clergy and to the well-to-do among the laity to send in large measure the means which are needed. It is far better to deal with this matter betimes than to suffer it to become a burden, dragging on our work in the future.

The remedy, however, must go further. This Society should be given its rightful place as the almoner of the missionary money of the Church, and command for that purpose the loyal and unqualified support and contributions of all the clergy and people of the Church. Until such time as it secures that confidence we shall have a repetition of these experiences; but when once it is recognized as the Church's great missionary agency and trusted with the distribution of the missionary contributions, we may hope not only that the work will be sustained but that it may safely be extended.

As the constituted representative of the Church in its missionary work, the Society should find due recognition in the conventions of the several dioceses, and receive the hearty commendation of all the Bishops. Its cause should claim the warm and constant advocacy of every clergyman, and be placed on the list of their collections, and then offerings will come as a matter of supreme obligation. At the present time a large number of our clergy and congregations ignore entirely the claims of the Society, and in many other instances, these claims are not urged as of the first importance. When this is changed, as we hope it will soon be, it will prove to be the solution of many of our difficulties.

A CASE IN POINT.

A BISHOP who has been struggling hard to get the work of his diocese into a more vigorous condition, has written to us within a week, saying: "I believe from what I can learn my diocese will do better for the Board of Missions this year than ever before. I am to have an offering in every parish and mission, and shall insist upon it that it be made. I doubt not you will receive the full percentage of increase desired from this diocese." Thus, while deeply concerned to strengthen things in his own field and to build up the Church there, the writer is not unmindful of the duty his people owe to the general work, and is thoroughly determined in his purpose that the duty shall be done.

THE POWER OF PRAYER.

WE ask attention to an article in the department of *Miscellany*, printed under the above title. It is a very striking testimony to the power of prayer in the conduct of a missionary society. At one time the prayer for men was followed by a marked increase in the offers for service. Again, in 1880, when the *Church Missionary Society of England* was in sore need of money, specific prayer was offered for silver and gold. The answer again was express and abundant. "In a few months \$135,000 was raised, to wipe off the deficit, and this was followed by \$150,000, specially contributed for extension, as well as by other special gifts, and a substantial advance in the ordinary income." Our own experience in the past confirms this. At the present time our financial need bids us remember Whose are the silver and gold, and carry our wants directly to Him. The voice of prayer should ascend from many, even if they have not the means to help, and others again who have the means may not only earnestly pray but help to give the answer also.

SUMMER COUNSELS ON MISSIONARY DUTY.

AMONG the many addresses on missions delivered by the late Bishop Wilberforce, in the course of his wonderfully active Episcopate, was one at Aberystwith, a fashionable watering-place on the coast of Wales. The address was made on behalf of the Society for the Propagation of the Gospel. After setting forth that society's operations, the Bishop took up the duty of his hearers, residents and visitors, to missions at home and abroad. Another summer has come, and many of our readers will soon depart from their winter homes for the usual sojourn in the mountains or by the ocean. The Bishop's missionary counsels to the visitors at Aberystwith are as applicable to American Church-people as to his English auditors, and we commend them to all:

I saw some of the visitors walking, as I have been walking by the sea-side, and delighting in that beautiful coast; watching the waters chase one another, and throw themselves over with that curve of unequalled beauty with which the bounding wave throws itself upon the hissing strand. I have seen them looking with me upon the sea-gulls as they cast themselves on the crest of the billows to get the food with which God feeds them out of the foam. I have seen them as the wind saluted their cheeks and ministered health to their frames. And are they to return nothing to God who gives them here all these blessings? Are they to come here and, as it were, skim off the cream of the beauty

of nature and of health, at the sea-side, and see no correlative obligation? To say, I take all from the God of nature, I give nothing back to the God of grace? No! if you would have health and enjoyment in this your tarrying here by the sea, which, remember, is His, because He made it, give to Him as He has given to you, and be sure that you will not give in vain. Remember, the very fact of your being here shows that there is some superfluity somewhere, or else you would not have come. Take out of that superfluity and give to the Lord.

It may be that some of the parochial clergy are here, and I should like, in the absence of my dear brother, the Bishop of the diocese, whose mind I know I speak, to say a few words to them. There is nothing which so helps our home ministry as interesting our people in the missionary work of the Church. Instead of diminishing the collections for home work, it increases them very soon fourfold. Nobody, and especially no Briton, is interested in a losing cause. Nobody, and especially no Briton, takes an interest in a thing that is almost dying or dead. He says, No, let us go to something better. But if you represent the Church as it is, as a conquering army, terrible with banners, and carrying its victories over every part of the earth; and if you get a poor man in your parish to take any share, if but by subscribing a penny with his prayers in this great work, depend upon it you have bound him to the Church by a bond which, because it is spiritual, will reach deeper down into the great centre of his heart than if you had stuffed his head with twenty thousand conventionalities. Therefore, I say, for our own sake let us see that we do, in every parish, have our parochial association representing this society, the great handmaid of the Church and nation. In this work, I am sure, he that lendeth to the Lord may look with joy upon what he has lent, because he shall most undoubtedly receive it again.

BRIEF MENTION.

WE have sent to the clergy 214,000 copies of the *EASTER HOME AND ABROAD*, and we hope that they have distributed them to their people before this. The number contains, besides a variety of readable matter, a comparative table of dioceses and missionary jurisdictions which must prove interesting and valuable. From many sources we have received expressions of warm appreciation of this method of interesting the Church in the mission work, and as our aim is to reach every member of the Church in this way, we should be very sorry if any of the packages should remain unopened.

PROPER provision for the Missionary Society of the Protestant Episcopal Church in the United States would supply a room which might be used for the daily noontide prayers for missions, where all who are so minded might join in the offering of prayer and praise. Such a room, serving as a chapel and as a conference room, would accommodate the Board and committees in their frequent meetings, and furnish a place for services of greeting and farewell to missionaries.

IT is by no means an easy matter to gather offerings for missions or any other good object, and the rector who accomplishes much in that way must have a real enthusiasm and feel the force of obligation upon himself and upon his people, and then he will carry them with him to the point of self-sacrifice.

THE frontispiece this month is an engraving, from a photograph, of St. John's Collegiate Memorial Church, at Shanghai. An outline sketch of the church, taken from a different point of view, was published in *THE SPIRIT OF MISSIONS* for May, 1885. The church, as is generally known, was a gift of the late Miss Lavinia Clarkson. The cornerstone of the building was laid on Tuesday in Whitsun-week, June 3d, 1884, and the

church was consecrated to the worship of Almighty God on All Saints' Day, Saturday, November 1st, of the same year. The building is constructed principally of bricks, the exterior being of gray bricks, trimmed with red, the interior of red, trimmed with gray. It will easily seat 250 persons, and it is possible to accommodate within its walls about 400.

THE General Secretary of this Society has received an invitation from the Lord Bishop of Huron to attend the annual synod of that diocese, to be held in London, Ontario, June 15th, and deliver a missionary address. He has replied expressing regret that imperative engagements at home will deprive him of that pleasure.

A LETTER from the Rev. Octavius Parker, dated at San Francisco, May 10th, announced that he expected to sail the next day, on the steamer "St. Paul," with his wife and three children, for St. Michael's, Alaska, where he will establish a mission of this Board for the Yukon river district.

A RECTOR in New York City sent to the Treasurer of this Society, a few days ago, a number of checks, drawn to the order of various Bishops and clergymen in different parts of the country, as a contribution to Domestic Missions. He was greatly surprised to learn that his contributions did not in any degree help the Board of Missions.

WHEN Bishop Ferguson visited this country, a year ago, he brought with him from Africa a collection of curiosities, which are stored in the Mission Rooms, awaiting the time when this Society shall have sufficient accommodations to afford room for a cabinet of curiosities.

WITH OUR CORRESPONDENTS.

WE hear a great deal about unbelief and irreligion in the newly settled regions of the growing West; but there are bright examples of faith and piety there also. One of our far western missionaries, for instance, tells of a gentleman who came to church (the nearest church to his home) for the Epiphany Holy Communion from a distance of *one hundred and twenty-eight miles*. That kind of religion is genuine. Our correspondent is trying to build a church at one of his mission-stations, and remarks that the gentleman mentioned above is interested in having it done, because it will be thirty miles nearer to his home than the church which he attended on the Epiphany. To those whose churches are, so to say, next door (and who sometimes find it a task to attend them), going ninety-eight miles to church will be suggestive of topics for meditation.

IN response to special requests for offerings from the parishes we have received encouraging replies from many of the clergy, showing a willingness and purpose to do all they can. In some cases the writers are troubled because they cannot help, and in not a few instances there is an heroic purpose to do what is asked, even if the money must come wholly from the clergyman himself.

ONE of the clergy, who is engaged in important missionary work, writes: "We have just contributed to General Missions the very utmost we could raise for the Society this year. Next year I am confident that we can and will raise more than —. I intend to make a vigorous effort, sowing broadcast pamphlets, tracts, etc., and distributing your mite boxes from house to house. How I regret that I cannot promise more than this, for we owe everything to the Society. Without its continued aid the great work of this associate mission would have to be curtailed if not abandoned."

DOMESTIC MISSIONS.

Form of a Bequest to Domestic Missions.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Domestic Missions.

Should it be desired, the words can be added: *To be used for work among the Indians, or for work among Colored People*

A MISSION TO TWO COUNTIES.

I HAVE lately read a brief article, entitled "A Southern El Dorado." The article in question points out only a portion of the natural advantages of that part of the survey mentioned which lies in western North Carolina. Yet, rich as it is in natural resources, it is financially poor. In the western end of this mountain belt (west of the Tuckasegee river) lie five large counties. Of these, Cherokee, Swain and Graham counties have railroad facilities; Clay county has not even the prospect of such; Macon, perhaps the finest county in the belt, has the promise of a railroad at an early day. The absence of facilities for transportation and locomotion has been perhaps the chief element in continuing the poverty so prevalent here. Everything must be carried by wagon; mails on horseback. The traveller and the missionary make their way on foot, on horseback or in vehicle, as opportunity offers, or as the nature of the ground will admit.

Can it be that this poverty is the reason why the Church of our faith has not "possessed the land"? Yet this sparse population represents souls precious in the sight of our common Saviour. Men here love, hate, live, are ruled by the same passions, and die as men elsewhere. Perhaps these passions are rendered more intense by the absence of that culture and the many refining influences to be found in other places. In the years to come, when poverty has yielded to prosperity, will the remembrance of our past neglect give us greater power in winning these souls to Christ?

This section of North Carolina is now in a transition state. Golden opportunities are before us now which may never be ours again. What shall we do with them? In

the section above-mentioned we have only about fifty communicants, one church building complete and a second nearly so. My field of labor comprises Macon county and the southern end of Jackson. During the past year I have held service at seven different points, the extremes lying forty-one miles apart. Each trip to the remote points, with the necessary wayside visiting, has occupied several days. Everywhere there has been a fair attendance upon the services, and in many cases, large congregations have assembled, representing the entire community. There have been several baptisms and some confirmations. This is not a large showing, it is true, but it is very encouraging when the means at our disposal are considered. There is no parish school, no bell, no organ, very little lay co-operation, and at some of these places the service must be held in an old dilapidated school-house, or in a grove, with not one comfortable seat.

At Franklin, the county-seat, and centre of a considerable mining interest, we have secured a beautiful lot, on which we propose erecting a church as soon as the necessary funds are secured. The townspeople are very anxious for us to build, but their help cannot exceed \$200 or \$300. The school-house near my home is so very poor that on the approach of winter the service must be discontinued. Last winter I prepared my study, and every Sunday night, after the day's work elsewhere is done, the people gather in until the room is crowded, for evening service and a sermon. If I had here a suitable room—which would cost about \$600—I could have a much larger congregation than I have at present. I could also soon gather the children into a Sunday-school,

and have a parish school, and thus care for these children around me—a very necessary and important work.

The people here as yet know nothing of the benefit that would come to them, and so cannot be induced to exert themselves to this end; but all their exertions would fall far short, on account of their poverty. I am not able to make the necessary provisions myself. After deducting the cost of keeping a horse and my travelling expenses from stipends and local salary I do not have \$150 per year left. So it must be—either "to

make bricks without straw," or not make them at all, or the Church must provide the necessary means. Will not some generous soul, constrained by the love of Christ, furnish me the means for this building?

As the missionary—the Church's advanced guard in this wilderness of mountains and human souls—looks back upon departed opportunities, which he was unable to use, it is with a saddened heart that he asks, How long will this last?

J. A. DEAL, Missionary.

FRANKLIN, NORTH CAROLINA.

A WESTERN MISSIONARY'S EXPERIENCE.

THIS afternoon, before coming down to Wilmington, I chanced to ask my daughter what I should say to this meeting. After reflecting a moment she said, "I have a letter upstairs from which I think you could get some ideas." She brought me the letter and I determined to make it a text of the few remarks with which I shall trouble you this evening. The letter is from a missionary in the wild woods in Oregon, and it is an acknowledgment of some gifts which have been sent thither by a Bible-class, of which my daughter was the teacher. It is as follows: "I have just received your gifts, etc., for which please accept my thanks. You will see from the above that I have changed my address. This was necessary on account of the ill health of my wife. The work here is very hard. In addition to E—," I will not give the names of the towns, "I hold two other places, O— and R—. The former is distant sixty miles and the latter eighty. I am away one-third of every month; and my wife having two little babes, and doing all her own work, thinks she has a hard time of it; but she is very patient and seldom complains. As I am writing it may interest you for me to describe a visit I made to my most distant charge, R—. After a long, tiresome ride of eighty miles I reached there tired and hungry.

"No one offered me hospitality, so I went directly to the church, which is in a terrible condition and sadly needs a new roof. Behind the church is the sleeping-place for the parson. It is a room which the people bought for twenty-five dollars. It was formerly the hearse-shed and is made of single boards, each with upright spaces between the boards that you might put your fingers

in. The floor is made of rough boards and it makes fine ventilation. The little coop is not weather-boarded and the stove runs out of the side. It rained very hard and the water came refreshingly into the room, but fortunately not on my bed. After washing I went out and purchased a loaf, and five cents worth of butter, which lasted me from Saturday till Monday. After sweeping out the church, trimming the lamps, and preparing things a little, I went to bed; but what with my hard straw bed and the rain, I had a hard time of it. The services were well attended and the people seemed interested; but if you could only see how much we need a little help, I know your heart would warm toward us. We do not mind going short ourselves, but to see the house of God as it is here is enough to make one weep."

Brethren, is there any necessity for declamation in view of such facts as these? What a picture is here presented! A loaf of bread and five cents' worth of butter from Saturday until Monday. A straw bed, a shanty, through whose gaping rifts the winds and storms of heaven beat upon the missionary, without impediment. Brethren, is it not a shame, is it not a crying shame to the Church that men should be sent out upon such a sacred mission as this so utterly unprovided with the most necessary things for the prosecution of that sacred work?—Hon. M. Russell Thayer, at the Wilmington Enrolment Meeting.

FAITH does not ask whether good works are to be done, but before the question is put, it has done them already, and is always engaged in doing them.—Martin Luther.

MISSIONARY INTELLIGENCE.

ARKANSAS.—The Rev. C. A. Bruce, missionary at Mariana and Grace Church, Phillips county, writes of the former station: "We are worshipping in our new but unfinished church, which is without seats or means of lighting for night service. The ladies are very energetic, and to them we owe directly the erection of the church, one lady alone raising about \$900. My congregation are very poor financially, being mostly farmers, and live from three to seven miles from the church. I have taken no salary from them for two years past, that they might apply all their means to the church building. We are in debt upon it about \$250. We hope to get it finished by Easter."

Little Rock.—The Rev. George F. Degen, of Trinity Church, in this city, under date of March 1st, writes: "The most noteworthy development of our work is an offer, just made, which will enable us to begin work among the colored people. A gentleman of this city, who is a builder, has offered land for a chapel and a large part of the materials. He has offered to manage the work of construction, without charge, and the labor has been donated by the colored men. Lay workers have volunteered for the Sunday-school and our organist will give his services to train a choir, and play for them once on Sunday, and I can give them a service on each Sunday. I hope this may be the beginning of a large work among the colored people, of whom there are fully 10,000 in this city."

CALIFORNIA.—The Rev. D. O. Kelley reports: "Fresno and Tulare counties in this diocese constitute my missionary district. These counties lie in the centre of the great San Joaquin valley, and together constitute a territory of about 14,000 square miles, of the extent of one-third of the area of the State of Ohio. The population is about 35,000.

"In Fresno county we have St. James' Church and parsonage, at Fresno City. We also have a church at Hanford in Tulare county. Services are regularly held at two other points in Fresno county, and at three other points in Tulare county, with occasional services at other places. In holding these services I have the assistance on one Sunday in the month of the Rev. H. H. Clapham, missionary in Kern county, and

of two lay-readers, who are candidates for the Diaconate. My own time is mostly occupied in Fresno, but I give one Sunday each month to Hanford. My mission has always had some of the features of an 'associate mission.'

"This is the centre and most promising part of the irrigable district of California. It is of recent settlement and development, and is very rapidly being settled by the best class of people. St. James' Mission, Fresno (embracing the whole county), numbers nearly 120 communicants. Ours is probably the strongest religious body in Fresno City, having been practically first in the field. St. James' Church is paid for and consecrated. The parsonage is a substantial building with ample grounds, with a debt of \$800. Fresno City has a population of 4,000.

"Twelve miles from the town, in a new agricultural district called Clifton, where services are held regularly, we are trying to build a little church. There are twenty communicants there. They are poor and need assistance. Six acres of good land have been given for the church. My missionary district is far too large for me to do it justice. There ought to be at least two more missionaries in it now, to seize and hold the opportunities that are offered for planting and building up the Church for the saving of the old and young that are here."

COLORADO.—The Rev. Amos Bannister, missionary in charge of work at Nevadaville and several other stations, reports: "The outlook, while almost appalling in respect of work, is very encouraging. I am the only clergyman in a territory seventy-five miles wide by 150 miles long, which, having a fine agricultural promise, is being settled rapidly. There are many ranch settlements in this valley, besides the important towns of Del Norte, Conejos, Costilla and Antonita, with populations ranging from 700 to 3,000, each of them centres, which should be occupied by separate clergymen. I will endeavor to visit all of these towns at least once this year. La Jara, twenty miles below, I try to reach once a month. Alamosa is a town of good promise, and will, I think, in a year or two become self-supporting."

OURAY.—The Rev. O. E. Ostenson, writing from Ouray, where he is stationed as a mis-

sionary of this Society, says: "This is a mining town, and is the third in importance among such towns in the state. Its population is about 1,200. The communicants here number about forty, the average attendance at the Sunday-school numbering about forty, being more than half the number of children in attendance upon the public schools. On Sunday mornings the congregations are small, and composed principally of members of the church; but in the evenings the church is almost always crowded. Sometimes only standing room can be had; these congregations being composed largely of men—miners, men in mining business and other business men. On the first Sunday of each month, I celebrate the Holy Communion. Occasionally I have a service of song for children, in which all the children in town take part, of every denomination, Roman Catholics, Methodists, Presbyterians and all. These services (the Evening Prayer of the Prayer Book) are held on Sunday evening about once a month. The average attendance of the children who actually take part in the responses and singing is as large as the average attendance at all the public schools. These services are greatly enjoyed by the children and their parents, and because of them, men have attended service since I came here, who had not been in a church for six or eight years.

"For a long time before I came there was no minister of any name here. I have been alone in this field, and am alone now, with the exception that a Roman Catholic Priest makes a monthly visit, generally arriving Saturday night and leaving Monday morning. I have not seen a minister for four months. The Methodist church is closed indefinitely, after repeated efforts to keep it open, when there was no minister of any kind here. So with the Presbyterian, which had the same advantage. I know now, by personal experience, that the Church can succeed on the frontier. If there is a frontier it is here, near the top of the Continental Divide, on the Pacific side, forty miles from the railroad and 200 miles and more from the nearest Church clergyman!"

GEORGIA.—The Rev. C. C. Leman, missionary at Marietta, writes: "Marietta is a health resort of some prominence. In the winter northern, and in the summer southern health and pleasure-seekers fill our hotels

and boarding-houses. My congregation each Sunday is one-fourth strangers. In this way I minister to persons from Maine to Florida and from New York to Mississippi. Yet, around me are numerous points entirely unoccupied by the Church. From this place, along the line of a railway through a country just opened, a distance of seventy-seven miles, there is but one mission, and that is visited but once a month. Our nearest neighboring church is at Atlanta, twenty miles away, the next at Cartersville, thirty miles distant. The surrounding towns are small, but open to work. I hope to be able to write you during the summer of some aggressive missionary work."

IOWA.—The Rev. Geo. H. Mueller writing of his work at Emmetsburg, says: "I have spent my whole time in this parish, being partly occupied in the parish school. I am happy to say that our work in the school is exceptionally prosperous. Of the nineteen pupils attending two are Romanists, two are Methodists and three Congregationalists. My wife devotes all her time to this work. The main drawback is the want of suitable rooms.

"Emmetsburg is the natural centre of northwestern Iowa. Everywhere around us towns and villages are springing up, but without the ministrations of the Church. The door is open for her to enter, but the men are wanting. None can better appreciate the lack of men than we of this great western field. Who will come in to possess? Since we cannot have the men for the work we must depend upon our schools, where the children can be trained, that they may carry back to their homes with them the seeds of the Church's life and power. This has been my object in starting the parish school here."

LOUISIANA.—The Rev. Wm. D. Christian, missionary at Houma, writes: "We have lately been deprived of a family who were remarkably devoted to the Church's welfare, and have been identified with the history of the parish from the beginning of its existence. For many years they lived in the country, twelve miles from the town of Houma. Yet they were always regular and prompt in their attendance upon the services, when weather and roads permitted. The head of this family was our senior war-

den, and took a deep personal interest in the church, while his wife was our organist up to the time of her departure from the parish. During the last year of their stay they were of valuable assistance to the rector in the Sunday-school, as well as in other respects. Such a family is a tower of strength to a country clergyman in his struggling work."

MAINE.—The Rev. George A. Holbrook, missionary at Brunswick, writes that for some time past he has held a missionary meeting of the ladies of the parish on a week-day once a month, for the purpose of acquainting them with the missions of the Church to an extent that could not have been accomplished by ordinary preaching. Mr. Holbrook has also begun a parish library for adults, and has gathered so far about forty-five volumes. He hopes to have gifts of books for the library, as there is no money with which to purchase them.

MINNESOTA.—The Rev. F. B. Nash, Jr., in reporting his work at Alexandria, writes: "I have arranged for mission services at a school-house ten miles distant, about which lives a large community of farmers, without any religious services. Several families belong to the Church. Regular services will be held there from this time onward. I further contemplate an afternoon service at the summer hotel near here on one of the lakes. It is always crowded with visitors from the lower Mississippi valley, and no services have ever been held there. I have been surprised at the number of Church families I have found, and scarcely a week goes by that I do not find such families before unknown to me. On the whole, progress is cheering, and plainly there is plenty of work to be done."

Minneiska.—The Rev. J. J. Hillmer reports that he holds service here occasionally in the Methodist church. Mr. Hillmer says: "There are only a few Church-people, but as our service is the only one on the Sunday I officiate, it is well attended, and the people enjoy our form of worship and participate heartily in it. By their loud and uniform responses they put to shame many a regular Church congregation."

MISSISSIPPI.—The Rev. J. T. Hargrave, of Holly Springs, writes: "This is the largest and most important town in northern Mis-

sissippi, and the work here sustains, in my judgment, a serious relation to the growth and prosperity of the whole diocese. A new railroad has been built, giving us direct connection with Memphis, and it is now in process of extension to Birmingham, Alabama. When completed it will be an almost direct route from Kansas City to the Georgian Atlantic coast. This point is therefore destined to be a railroad centre of importance. The Illinois Central railroad company are just finishing a fine depot and hotel, costing \$20,000.

"Christ Church suffered terribly in the war, and again in 1878, when yellow fever carried off five active vestrymen, and 515 of the citizens died. I have been earnestly working since my last report for church repairs, sadly needed. These will cost about \$1,800 and the people are too poor to do more than sustain services. I hope help may come from generous hearts without the parish and the church be made comfortable. There are a number of mission points about me which I am working as I can, but which can afford no remuneration."

MISSOURI.—The Rev. J. L. Gray, a missionary, in making his last report to the Board of Managers, writes: "It will be noticed, perhaps, that your missionary at Fayette and parts adjacent has added three other places to Fayette and Moberly, viz.: Salisbury, Brunswick and Keytesville. The last three are smart towns of from 1,000 to 1,200 persons, and are all in Chariton county, Keytesville being the county-seat. Your missionary, after giving the regular morning service on each Sunday morning at St. Mary's, Fayette, takes the train at noon, which lands him at Moberly, twenty-five miles distant, about one o'clock. Here, while waiting for the train on the Wabash railway to take him to Salisbury or Brunswick, he gives evening service at Christ Church, which occupies the hour between 2.15 to 3.15 P.M., soon after which he takes the train westward, twenty or forty miles, as the case may be, to either Salisbury or Brunswick. Keytesville (off the railway a couple of miles) is taken in on the return trip, and is served on Monday or Tuesday evenings. Going and returning, a journey of 130 miles is accomplished, between the extreme points, and this for every week. It is not so very hard after getting on the trains, though occasional delays are

irksome. The encouraging features are the eagerness of the people and their good attendance. There have been formerly great neglect and indifference in all these places, but during the past winter there has been (and still is) much interest in religious things. In fact a wave of religious awakening has been sweeping over this region for several months past."

NEW HAMPSHIRE.—The Rev. Lorin Webster, missionary at Ashland, says of his work there: "Perhaps you can conceive the encouraging nature of my work when I tell you that between the Feast of the Conversion of St. Paul, January 25th, 1885 (the date of the first baptism administered at my hands), and its anniversary in 1886, there have been twenty-two baptisms and fourteen confirmations in this little parish, with thirty-five communicants when I came to it in September, 1884. The congregations have trebled in size. One-third of the indebtedness of the parish was cancelled last year. We shall need much outside help to do as much this year."

NORTH CAROLINA.—The Rev. Dr. D. Hillhouse Buel writes from Asheville as follows: "My field embraces three of the most important and well populated mountain counties of our state—Haywood, Jackson and Transylvania counties—and in them I have seven stations. My duties as principal of the Ravenscroft training-school for the Ministry prevent my devoting the amount of time to my mission field that I would desire. But these missions have been created and hitherto served only from Ravenscroft, and but for Ravenscroft mission and school, these fine counties would be wholly destitute of our ministrations. The purpose of the revered founder of Ravenscroft, Bishop Atkinson, was to make it a centre of mission work, as well as a training-school for postulants for the holy Ministry, and through its principal and the young men that have been trained and sent out from here, mission services have been established and are now going on in eight of these sixteen mountain counties. It has until lately been a very heavy labor and almost impossible to carry on my mission work along with that of the training-school, for here at Ravenscroft I have been alone; but for more than a year I have had excellent assistance in the training-school.

"I am finding encouragement in all my missions, and especially so at Grace Chapel in the Mountain Valley at Micadale. There, through Miss Carter's zeal and her own personal generosity, we have now an admirable teacher, Miss Mary B. Skellie, who not only has a large day-school of eighty scholars, and a Sunday-school of 150 scholars, but also, aided by her most valuable friend and helper, Miss Birdsall, is exerting a great influence for good among all the mountaineers living in and around that wild and beautiful valley.

"My one great and pressing need just now is some money to build four mission churches. In order to build them I have been giving of my own scanty means until I am seriously impoverished, and can do no more in this way. Three of the churches (one of them being the chapel and schoolroom combined among my mountaineers at Micadale) are under roof, but I need \$2,000 to complete the work. At every one of these points a church is urgently needed."

NORTH DAKOTA.—The Rev. H. J. Sheridan, missionary, at Mayville and Lakota, writes that at the request of Bishop Walker he held a service in the Methodist church at Lakota, at which sixty-eight persons were present, and that after the service, at a meeting of the people there, arrangements were made to hold services once a month thereafter. Mr. Sheridan says that the Church-people of Lakota deserve great credit for their energy and courage, for, without a clergyman, they have collected considerable money, principally from friends in England, and are building a neat little stone church.

Mr. Sheridan hoped on his next visit to Lakota to be able to go to an English settlement, about seven miles south of that town, and to persuade them to attend the services in Lakota. Mr. Sheridan hopes to begin services at several settlements in that part of the missionary jurisdiction.

SOUTH DAKOTA.—The Rev. Joshua V. Himes writes: "Our chapel at Elk Point has been fully restored from the wreck of the tornado of June 14th, 1885. It is also improved, and a memorial window has been put up in the chancel, for Bishop Clarkson. I still keep well at eighty-one, and lose no appointments, and have not lost any for seven years."

FOREIGN MISSIONS.

Form of Bequest to Foreign Missions.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Foreign Missions

Should it be desired, the words can be added: *For work in Africa, or China, etc., etc.*

ANNOUNCEMENTS.

Greece.—Under the resolution of the Board, published in the April number of this magazine, Miss Marion Muir has employed Miss Eugenie Reymond as her assistant in the mission school in Athens. Miss Reymond has had three years' experience in Mrs. Hill's private school and is highly recommended.

Africa.—Intelligence has been received that Bishop Ferguson, on the 7th of March, in Trinity Church, Monrovia, advanced the Rev. Messrs. J. G. Monger, Edward Hunte and Horatio C. Merriam N'yema to the Priesthood. On the 14th Mr. Joseph T. Gibson of Jondoo Station was admitted to the Diaconate. During this visitation of Trinity Church the Bishop confirmed seven, making sixteen in all confirmed since November last.

China.—Advices have been received from Mrs. Boone, announcing her arrival in Lon-

don on the 8th of April, after an unfortunate voyage. The steamer "Thames," upon which she embarked at Shanghai, upon leaving Hong Kong ran ashore during a heavy fog in the early morning. Two hours later the passengers had been transferred by steam launches to another of the company's steamers. Mrs. Boone suffered from the nervous shock and the children were ill, but at the latest advices they were all much better.

Bishop Boone has written that he was expecting to leave Shanghai on the 1st of May, and would be due in London about the 15th of June.

Japan.—The Rev. J. Thompson Cole, of our mission in Japan, and Miss Annie E. Lee were married in the chapel of the Theological Seminary, near Alexandria, Va., on the 28th of April, by the Rev. Wm. F. Gardner and the Right Rev. Dr. Peterkin.

THE CHINESE NEW YEAR,

THE Chinese are full of hope this year, because the first day of spring falls on their New Year's Day, February 4th, and also because snow fell before the new year began. It must be remembered that spring begins always during months that Americans would call winter, but the Chinese have their own way of arranging these things. You will be glad to hear that a good number of the native converts have come to the New Year's Eve celebration of Holy Communion. I made a short address on the past and the future, and pointed out how needful it is for us as Christians in China to supply by the true doctrine and worship what was lacking but good in intention in the idolat-

HEATHEN AND CHRISTIAN.

trous and false systems. Thus while all around us at that moment, in nearly every home, false gods and demons were being worshipped, we could not do better than meet to celebrate Christ's death, and to offer our prayers and praises to God at this time. The service was most solemn and reverent, and before one o'clock all was over and we offered New Year good wishes to each other. The natives then went home to begin the feast and to be ready to set out in the morning to make the New Year calls. So the new year began with the worship of God in one place in Wuchang.

As I have said, snow fell before the new year began, and it was falling all Saturday

and Sunday; but in spite of very bad weather and the rush of preparations for New Year's Day, with the boys having their holidays, and many of the Chinese leaving the city for their homes in the villages, we did not notice any change in our numbers at the services, as is generally the case. The boys came of their own will to church (many having been recently confirmed), and so we had our choir full. One of our members and a friend who is an inquirer preparing for Holy Baptism, came from the further end of the city. The attendance on the Sunday after was likewise good. I can by this test the work better than by the increased numbers at Christmas, because it is the hardest time of all the year to get a good congregation.

The Bible-class for servants, at half past eight o'clock on Sunday evening, has been kept up through the New Year holidays at their own request. I may here say that, since we have had this social Bible-class several of the servants have attended the church services. I hope it will be a means of good. Mr. Thomson takes a class at St. John's, but

as all know, servants are the hardest persons here to reach or do much real good to.

A week after New Year's Day we had our reunion of old scholars. I could only ask those living near or who had returned for the New Year holidays to Wuchang or Hankow. Among the fifteen ten were in no way connected with the mission by support, and many of these we seldom are able to see. Before those who lived out of the city or in Hankow left we united in Evening Prayer in the church, and I made a short address from Col. iii., 16, 17, the seventeenth verse being our motto for the new year, as it came in the epistle for the first Sunday following New Year's Day.

I will close by saying that our day-school for girls is doing well and that the scholars have continued to come to church very regularly during the holidays, and that we have now a good attendance on the services of men and women and children every Sunday.

HERBERT SOWERBY.
WUCHANG, CHINA, February 18th.

CHINA.

COLLEGE CLASSES IN CHRISTIAN STUDIES.

THE Rev. Mr. Thomson, in reporting the results of the last semi-annual examinations in St. John's College and Duane and Baird Halls, says that the students may be divided into three classes.

I. Class of six scholars. The boys of this class have passed through the regular course of catechetical studies and the recitation of the Scriptures in the classical style and the translation into the spoken language. They are now studying Christian evidences. One of the best standard works on this subject in Chinese is Dr. Martin's on the evidences called "Tien dau-su-yuen" or "The Heavenly Doctrine traced to its Source." They were examined in this, giving a translation of the classical style and an explanation. They all did well. Some of the subjects were: The evidence from astronomy, evidence of the truth from the world of nature around us, etc. One member of the class was excused on account of sickness. Mr. Thomson adds that this class also study Gwyn's Catechism on Sunday afternoons. This has been translated by the Bishop. These boys are bright and promis-

ing and were well advanced in their Chinese studies.

II. Class of twenty-two scholars. These all study the New Testament Scriptures in the classical language. They first recite it and then translate it into the spoken language. Some have gone through the four Gospels and are now studying the Acts of the Apostles; others are studying the earlier chapters of St. Matthew's Gospel. They all recited well, but some were able to do better in the translations and explanations than others. This class is also taught on Sunday afternoons. Some of them, being able to read the Scriptures in English, are taught by Mrs. Partridge.

III. Class of twenty scholars. These are all still studying the catechisms on the Creed and the Ten Commandments which have so long been in use in our Mission. They were prepared by the first Bishop Boone; but have been somewhat revised, chiefly in the style of the Chinese. Bishop Schereschewsky enlarged somewhat that on the Ten Commandments, adding some questions bearing on the idolatry and superstitions of the heathen.

AFRICA.

NEWS FROM THE BISHOP.

In a letter dated at Monrovia, and written on March 22d, Bishop Ferguson says: "I reached here February 28th. The Rev. Mr. Keda Valentine accompanied me, and at Sinoe we were joined by the Rev. Mr. Monger. The Rev. Messrs. Fair and Moort, from Bassa, followed two days later. The Rev. Messrs. Merriam and Hunte came also in due time. The assembling of almost our entire clerical force in this city has been, I believe, a benefit to the cause. Very interesting services have been held, especially the missionary meeting, when each brother made a report of his work. We must have a general convocation periodically, taking each county

in rotation. It will tell greatly in our favor. On Sunday, January 31st, in St. Mark's Church, Cape Palmas, Mrs. S. J. Simpson, our teacher at the Orphan Asylum, was by me united in wedlock to Mr. James B. Dennis of the same place. It is understood that this occurrence will not interfere with Mrs. Dennis' work at the asylum. Her husband resides there with her, while he is not responsible to us for any service.

"The steamship companies have left Cape Palmas off their time-table this year, only stopping when sufficient inducement is offered; so that there will be no regularity in our mails going or coming. I hope to start for Cape Palmas to-morrow."

JAPAN.

MR. M'KIM'S WORK.

THE Rev. John McKim writes, March 19th, from Osaka: "Work goes on as usual. At my visit to the out-stations last month I had larger and more attentive audiences at Nara and Tawaramoto than ever before. The catechist at Nara teaches daily a number of students from the normal school, and hopes for much from his influence over them. The young man who is working at Tawaramoto sends me weekly reports. He has three services a week besides his Bible classes, at Tawaramoto, and goes once a week to Miwa and Kodera-mura. The head of the police at Miwa is under instruction, and the most influential man at Kodera-mura has applied for Baptism, and has placed his daughter as a boarding pupil in St. Agnes' School.

"On the first day of this month I went 150 miles down the coast to solemnize the marriage of my senior catechist, Tanaka. Ukihi, his bride, who had been previously instructed by him, was baptized immediately before the marriage ceremony. About twenty persons were present, who expressed themselves delighted with the beauty and solemnity of the marriage service, so different from their own bacchanalian customs at such times.

"At St. Paul's Church, Osaka, I baptized on the 14th of last month six adults. This church is doing very well. It has doubled its numbers in six months, and receives no support whatever from the mission. The licensed lay-reader is very earnest and devoted, receiving no salary for his labors. I

celebrate the Holy Communion at this church once a month. Last Sunday, at the Church of the Holy Comforter, I baptized three adults. There are five catechumens at this church under instruction for Baptism.

"I have a lesson in I. Corinthians every morning for catechists and Bible women, and every Thursday evening a class for instruction in the Prayer Book. Last night twenty-three persons were present. Every Saturday night there is a general Bible-class. Last Saturday night the attendance was thirty-six.

"I have what I consider a fine opening for new work—a night-school numbering more than eighty young men, all over twenty years of age. Medical and law students, school-teachers, etc., have asked me to teach them English for two hours two evenings in the week, with the privilege of teaching them the Bible afterward, and of preaching to them at the school every Sunday evening. I have asked the assistance of two of the English Church missionaries. If they consent to join in the work I shall do my best with it."

TWO FUNERALS IN OSAKA.

The Rev. Mr. McKim in a letter dated April 9th says: "I have had two Japanese funerals lately. One was of a paralyzed doctor, whom I baptized on his bed about three months ago. Some would have considered the funeral very 'ritualistic.' The coffin was carried on a bier borne by six men for more than two miles through the

city, and was preceded by a Japanese holding aloft a large wooden cross. About fifty physicians followed the bier, riding in *jinrikishas*. The procession was a very long one. You can always tell the graves of Christians in the Japanese cemetery, for they are all marked with crosses. Episcopal, Congregational, Presbyterian, Roman and Greek—all have the cross for a head-board.

"The other funeral was of a woman sixty-four years of age, the mother of one of my communicants. I baptized her also lying on her *futon* just a week before she died. She was very anxious that all the heathen neighbors should be requested to look at her body after she was dead. Her reason was this: The Japanese have a dreadful belief that the bodies of dead Christians are all nailed inside the coffin in the form of a cross! This old woman's request was made in order that her neighbors might know the falsity of the belief. I had a carpenter make the coffin and bring it to my house, where the tailor we usually employ trimmed it very neatly."

SOME WORK AT COUNTRY STATIONS.

The Rev. Mr. Woodman writes from Tokio, March 29th, as follows: "In a former letter I wrote about a request that I had made of the people in Tachikawa. I wished them to furnish us with a preaching-place, food, etc., for one night each week, free of expense to us. They would not do it, but appeared quite offended at my demand. So I was obliged to waive the matter for awhile. I was much disappointed, as I wished the work there to be self-supporting from the first. Evidently the people are not yet ready to provide what I desired.

"Another of my stations, called Ogawa, has been self-supporting from the very first. As a consequence, it is the most flourishing place I have. The town is two and a half

miles long, consisting of only one street. Up to this time I have been preaching at one end of the town. Last Sunday a request came from the other end of the town for regular Sunday services. Of course I most gladly acceded to this request.

"The work in my country stations is most encouraging. On Saturday, March 13th, I baptized five adults at Ogawa. The next day I baptized the same number of adults at Tachikawa. By June the number of baptisms in each place will be duplicated. More than this, the lady in Fuchiu about whom I have written before, is now preparing for Baptism. She has already taken a stand for Christ. She is a widow, and therefore is under the guardianship of male relatives. They have been urging her to close her house against our meetings, but she refuses to do it. This decision on her part is remarkable, as Japanese women are all expected, by an almost undeviating custom, to be under subjection to their male connections.

"I am anxious to have some one to work among the women; at present we have no available person either foreigner or Japanese. Miss Riddick takes a very lively interest in the work, and is to go out as often as she can. Saturday and Sunday are her only free time. Next Saturday she hopes to go out with me, taking Miss Tsuda with her. Miss Tsuda is a Japanese lady, who was educated in America, and is now a teacher in the empress's school. Miss Hoar, of the S. P. G. Mission, has also very kindly loaned me the services of two of her Bible women. They are to go out with us on Saturday, and will stay in the country a week, working all the time among the women.

"I am so happy in this work. I feel that the Holy Spirit is brooding over those country places, and that many a heart will melt under His influences."

HAITI.

THE BISHOP'S SOUTHERN VISITATION.

During my recent trip to the south of Haiti, I saw and heard much to prove that our missionary work in the places visited is taking root and making progress.

At Jérémie I found the Sunday-school of St. Luke's Church on a very satisfactory footing. I was present at the exercises on Quinquagesima Sunday, the 7th instant. Thirty

scholars were present and six teachers. The children are being carefully instructed in Holy Scripture and the catechism of the Church. Among the nine persons confirmed in this parish was a young lady (a zealous and intelligent teacher in the Sunday-school) whom I baptized nineteen years ago, in my first trip to the South as a missionary Presbyter of the Church. The missionary con-

gregation of the Church of the Resurrection in the upper part of that city has augmented greatly in the number of persons who attend its services, so that the room where they were held when I was in Jérémie last November is now too small to accommodate them, and a larger room has been offered for the purpose by one of the church-wardens of St. Luke's Church and had been gratefully accepted by the Rev. Mr. Jones. It was being arranged for the immediate occupation of the congregation while I was in Jérémie.

At Cayes the Sunday-school of the Church of the Holy Saviour, in charge of the Rev. Mr. Benedict, I found to be in a flourishing condition. I took part in the anniversary of the school held on the 15th instant. Between thirty and forty children were present. The pastor questioned them in Bible history and in the Church catechism. The responses of the children were admirable. The superintendent of the school is a member of the vestry, and was a lay delegate to the convocation, which met at the capital last January. He seems to be animated with a laudable Christian zeal. The testimonials of his pastor and the vestry are now before the chapter of this jurisdiction, recommending him as a candidate for Holy Orders. The Rev. Mr. Benedict is helping him in his studies for the Ministry. Among those confirmed in this parish were two young ladies, each fourteen years old, one of whom I had baptized in her infancy, and for the other I had stood as godfather, the late Rev. Mr. Alexandre administering Baptism. Thus we are gathering now into the garner of the Lord, the fruit of the Gospel seed sown during the earlier years of the mission.

For several years past at the confirmation held in Holy Trinity Church at the capital, we have been laying hands upon those I had baptized during the first years of our mission work. The same events are now taking place at our outlying stations. This marks another decided stage of progress into which our work has now entered here, for which God be praised. My heart was further made glad on learning, while at Cayes, that Madame Bouchinet, a venerable and devoted member of our church there, had made her last will, by which she had made a legacy to that church of a house and lot, upon the possession of which the parish is to enter at her death. Thus that congrega-

tion will have a parsonage in future for its pastor; and this will be an important item as an endowment toward what will be necessary for parochial self-support.

The sight of the brick walls of the church edifice begun by the congregation, rising to the height of ten feet, was also very pleasing. But this pleasure was much alloyed by the fact of the impossibility of going on with the work for want of funds, and of the impossibility of obtaining the needed aid from the inhabitants of a city lying in ruins, as the result of the great fire which destroyed seven-eighths of Cayes in May last. Will not some generous member of the Church in the United States give \$1,500 to enable the congregation to complete their edifice at once, so that they may have a fitting place wherein to worship Almighty God? The room they hire for their present services is much too small to accommodate those who come to assist therat. Let it be borne in mind that those here who have embraced the Gospel we offer in the Name of Him who died for us, are so far among the poorest of the poor, as a general rule; and that those in Cayes have been reduced still lower in the scale of misery, by the terrible conflagration that last visited their city. These facts will make it apparent that generous aid should not be withheld from them in this hour of their sorest need, by their fellow-Churchmen abroad, who are in happier circumstances.

The most interesting fact that came to my knowledge at the Church of St. Paul at Torbeck (in charge of the Rev. Mr. Ledan), was a man, a member of the same, who lives at Port Salut, a town twenty-one miles distant, he being the only Protestant among its inhabitants. He was converted to the Gospel by religious conversations between himself and Mr. Ledan, as they encountered each other on the road going to Cayes. He is so earnest and devoted in his religious convictions that he comes every Sunday (if sickness does not hinder) this long distance of seven leagues to attend the services of the Church, for the worship of Almighty God. It did me good to meet such a man, to shake his hand, to look into his honest face, and to speak a word of encouragement in his ear, bidding him to persevere unto the end in the grace of God.

JAMES THEODORE HOLLY.
Bishop of Haiti.
PORT-AU-PRINCE, March 27th, 1886.

MISCELLANY.

FOR ALL WHO PRAY.

THE PROMISE.

YE SHALL GO AND PRAY UNTO ME,
AND I WILL HEARKEN UNTO YOU;
AND YE SHALL SEEK ME, AND
FIND ME, WHEN YE SHALL
SEARCH FOR ME WITH
ALL YOUR HEART.

COLLECT.*

For those who labour in the Gospel.

O LORD, without whom our labour is but lost, and with whom Thy little ones go forth as the mighty; we humbly beseech Thee to prosper all works in Thy Church undertaken according to Thy holy will (especially —) and grant to Thy labourers a pure intention, patient faith, sufficient success upon earth, and the blessedness of serving Thee in Heaven; through Jesus Christ our Lord. Amen.

TOPICS FOR PRAYER.

- I. That all members of this Society may realize their membership, and fulfil their duty.
- II. For the Spirit of wisdom in those who direct our missions.

— I believe it to be of the greatest importance that you should pray for missions. Who can tell how far already the blessed day of the Lord's return has been delayed by the unfaithful indolence of the Church? Each prayer, each self-denial you make, is indeed hastening on that blessed accomplishment, ending, so far, the tale of man's toil and sorrow and bereavement, and bringing in the glory of the Lord in the salvation of the elect.—*Bishop Wilberforce.*

THE POWER OF PRAYER.

THE history of the Church Missionary Society of England is a record of wonderful answers to specific prayer. Its first "day of intercession" was appointed for December, 1872. The day was spent in prayer, offered distinctly and definitely, for more men. It was followed by such a number of offers of service as the society had *never before* received. The following five years it sent out 112 men, whereas in the five years preceding 1873 it had sent out but fifty-one.

In 1880 special and definite prayer was offered for means. Missionaries were being detained at home from lack of funds. Prayer was now offered for silver and gold. In a few months \$135,000 were raised "to wipe off the deficit; and this was followed by \$150,000 specially contributed for extension, as well as by other special gifts, and a substantial advance in the ordinary income."

Once more, this year, reinforcements were sorely needed. Accordingly, three months ago a day of special and definite prayer for men was again appointed. The day came, but the *previous evening* Mr. Wigram was summoned to the University of Cambridge, at the special invitation of the University Missionary Union, "to see a number of graduates and undergraduates who desired to dedicate themselves to the Lord's work abroad." More than a hundred university men were present. Reporting these facts to his colleagues the next day, the day of prayer, they beheld the promise fulfilled: "Before they call, I will answer; and while they are yet speaking, I will hear." The meeting called for prayer became a meeting for praise.—*Foreign Missionary.*

THE CHURCH.

GOD never meant His Church to be an asylum for indolence and selfishness—a chapel of ease, where persons may sleep in quiet, and lazily dream out their hopes and privileges. It is not a receiving-vault, in which the corpse of dead religion may be decently laid away, and never be seen or heard of any more.

* By the late Rev. Francis Harison, S.T.D.

FIDELITY OF JAPANESE CHRISTIANS.

SEVERAL incidents have recently come to my knowledge which illustrate in a most interesting manner the fidelity of the Japanese when they have adopted the Christian religion. The first of them is connected with a man who is now preaching the religion of the Bible in Osaka. He was educated in the United States, and on his return to Japan he was offered a position under the government worth about \$1,500 per annum, and which he declined because it would interfere with his determination to preach the Gospel to his countrymen. For several years after entering upon those labors his annual income only amounted to seventy-two dollars, and is to-day only about \$300. On one occasion, after his wife had complained to him of their hard lot and expressed a wish for a little money, he took a watch that he happened to have—his greatest treasure—and having sold it, gave the proceeds to his wife with the remark that she now had more money than was ever possessed by the Saviour of the world, who had never had a home, and was always beset by cruel enemies, while they not only enjoyed a home, but had all the rice they needed. The health of this man was so very delicate that he had to take a prolonged rest after every religious service, and was in constant danger of dying from fatigue and want. . . .

A church which some of these poor people attended was under the special patronage of a rich Japanese lady, who stipulated that all the women who made their appearance there should come dressed in cotton clothes, so that the poor might not be mortified by being seated with the rich in their gay attire—the result of this mandate having been to convene large and greatly interested assemblies. And thus it is that the derided heathen exemplify their devotion to the Christian religion!

And still another striking incident was to this effect: A manly boy, whose heart had been touched by the spirit of Christianity, resolved to attend a Sunday-school, against the wishes of his father, who was a profigate unbeliever. On the evening of every day that he attended the school he was regularly whipped by his father with a piece of rope. After this had been going on for several weeks the boy appeared before his

father one Sunday morning, and handing him the instrument of torture made this request: "Father, as you are determined to whip me every time I go to Sunday-school, and I am determined to go, I would ask you to punish me now before I disobey your orders, so that I may not have to think of the coming punishment when studying the Bible in the Sunday-school." The result of that boy's pluck was to bring his father and all the family within the fold of a happy Christian life.—*Charles Lanman, in The Gospel in all Lands.*

THE INDUSTRIAL CONDITION OF THE NEGRO.

THE present condition of the negro from the standpoint of industry and finance, when compared with that of twenty years ago, is simply astounding. The Hon. J. J. Spellman, speaking of the "Negro Department" at the New Orleans Exposition, says: "It presented a wonderful exemplification of the material development and substantial progress the race has made in the twenty years from bondage. The ingenious designs in mechanism, the skilful handicraft, the artistic presentation of fancy work, the various agricultural products in the perfection of growth, and other material and industrial developments, were an irresistible and convincing argument that the negro, when not too much embarrassed and with anything like equal opportunity in life's contest, would realize the happy future that friendly theorists have fancied." The negroes had deposited in the Freedmen's Bank when it closed, \$56,000,000. The failure of this bank worked great mischief among them in the South, but hardy, persistent, earnest and hopeful, they turned again to the work of making and saving money.

They have been more prudent than their circumstances in some instances would seem to warrant. They raise annually 3,000,000 bales of cotton. In Georgia they own 680,000 acres of land, and over 5,000,000 acres in the whole South, and are assessed \$91,000,000 taxable property. They now edit, own and manage about 100 newspapers. Nearly all of the trades have negroes in them. Many in the South are mechanics, and work steadily at their trades. Many are thrifty and are continually laying away small sums of money. They are fast acquiring property in

the cities and towns, and a large number already own pleasant homes. While only a few as yet are engaged in business on a large scale, their business tact is daily being called into requisition, and the time is not far distant when they will have large representation in business life.—*Wm. R. Morris (colored).*

THE SOUNDEST BASIS OF FINANCE.

ALL our artificial and annual collection contrivances, with the varied stimulus we bring to them, are not a match for the wisdom of a single general direction of St. Paul to the Churches of Galatia and Corinth: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." St. Paul does not propose to distinguish himself by drawing out an unheard-of collection by a remarkable sermon. Let them make it a matter of love and conscience, at their homes, on the first day of the week. I speak advisedly when I say, that the apostolic mode of finance, universally carried out for a single year, with the distinct understanding that, at the very least the *tithe* belongs to God, would pour such treasures at the feet of Christ as to remind the beholder of the Jewish offerings for the building of the tabernacle and temple, or the early days of the Church, when, in the fervor of their love, the disciples had all things common. I challenge for this statement the attention of all those who feel the constant pressure of carrying on the Lord's work upon an uncertain financial basis. And I would fain thrust it home upon the conscience of every disciple of Christ who knows that his giving falls short of one-tenth of his net income.—*Selected.*

MADAGASCAR A CHRISTIAN NATION.

THE Rev. Mr. Shaw, the veteran missionary in Madagascar, in his recently issued book, thus speaks of the present civil and religious state of the Malagasy: "It is not too much to say that no nation, with, perhaps, the exception of the Japanese, has made so much progress, and has shown so much vigor for development in civilization and Christianity, as the Malagasy, especially the Hovas, during the past twenty years. Since the late queen, Ranavalona II., ascended the throne, giant strides have been made in social, political, and religious prog-

ress. The arts of civilization have been encouraged by those in authority. The people are well housed, well clothed, and well fed. The houses are better built, of better material, better arrayed, and well furnished with well-made native furniture. Ornamentation of a civilized type has taken the place of the crude and often gaudy attempts of twenty years ago, and the silversmith and goldsmith find plenty of employment. Carpenters, stone-masons, blacksmiths, boot-makers, and tailors have also learned to turn out articles which would be no discredit to workmen in this country; while the best buildings in the capital would be no discredit to the finest city in the world.

"Since 1875 vast strides in moral and spiritual progress have been made, and the social condition of the inhabitants has been vastly improved by the settlement of European missionaries amongst them. In all these districts superstition has been losing its hold upon the people; polygamy, if not absolutely abolished, has at any rate become very rare; and cleanly, wholesome habits have been taking the place of the old filth and discomfort. Divination and sorcery are almost unheard of, and the people may, as a whole, be said to be all nominally Christian."

CHURCH WORK IN SALT LAKE CITY.

A LADY, signing herself "An Eye-Witness," writes to *Church Work: Mission Life* (a magazine of the English Society for the Propagation of the Gospel), as follows: "The misery of the Mormon homes can better be understood by one who has lived for over three years in Salt Lake City, as I have lately done, than by books or other second-hand reports. Deserted Mormon wives, and unhappy little Mormon children, are there as numerous as one could expect they would be, but those who have not heard from themselves, or who have not seen their misery and degradation, can scarcely understand its painful reality.

"But there is, by the grace of God, an antidote promised in the beautiful but evil city, which is slowly but surely counteracting the influence of this poisonous heresy. I refer to the Episcopal Church Mission, boldly planted, and faithfully working there, under the Right Rev. Daniel Sylvester Tuttle, Missionary Bishop of Utah and Idaho.

"The towering cross, shining in the per-

fect blue of a Utah sky, is raised over the little cathedral church and school of St. Mark's Mission, and the church bell daily sounds through the clear mountain air, calling many a repenting heretic back to the faith of his old country home. In the mission schools an average of not less than 550 children yearly receive Christian instruction, and the school is the means of thus saving many dear children from the evil round them, bringing them up in the wholesome atmosphere of regular day and Sunday-schools, according to the teaching of the Church of England.

"The very fact of this vigorous American Church mission in Salt Lake City is in itself a blow to Mormonism. It should be more generally known in England, since the good missionaries here work chiefly amongst the poor little English, Welsh, and Scotch children."

WOMEN'S MEDICAL MISSIONS.

Two years ago an association was formed for the sending of female medical missionaries to India. The movement arose from the fact that women, owing to their seclusion, were, to a great extent, debarred from the advantages which men received and from the medical science and practice of the country. An interesting feature is that men of all faiths are enlisted in the movement. An American resident in Bombay, Mr. Kettredge, and a Parsee gentleman, Mr. Sorabji Shapurji, originated this scheme in January, 1883. In two months nearly \$20,000 had been subscribed—almost wholly by Hindoos, Mohammedans and Parsees—to meet the expense of taking out two lady physicians from England. Another Parsee gentleman, Mr. Pestonji Cama, offered \$75,000 to build a hospital; and a Mohammedan, Mr. Jaffer Suleinan, gave nearly \$10,000 for the erection of a dispensary. In November, 1883, the Duke of Connaught laid the corner-stone of the hospital, designed to contain fifty beds, and in July, 1884, the dispensary was opened. On the first day nine women presented themselves for treatment to Miss Edith Pechy, M.D., and on the ninth day there were nearly 300 seeking her assistance. "Since then," says a correspondent of the *London Times*, "it has been a daily struggle to contend with the advancing work, and an average of a hundred patients a day has been maintained."

NORTH AMERICA ANGLO-SAXON.

THERE can be no reasonable doubt that North America is to be the great home of the Anglo-Saxon, the principal seat of his power, the centre of his life and influence. Not only does it constitute seven-elevenths of his possessions, but his empire is unsevered, while the remaining four-elevenths are fragmentary and scattered over the earth. Australia will have a great population; but its disadvantages, as compared with North America, are too manifest to need mention. Our continent has room and resources and climate, it lies in the pathway of the nations, it belongs to the zone of power, and already, among Anglo-Saxons, do we lead in population and wealth. Of England Franklin once wrote: "That pretty island which, compared to America, is but a stepping-stone in a brook, scarce enough of it above water to keep one's shoes dry." England can hardly hope to maintain her relative importance among Anglo-Saxon peoples when her "pretty island" is the home of only one-twentieth part of that race. With the wider distribution of wealth, and increasing facilities of intercourse, intelligence and influence are less centralized, and peoples become more homogeneous; and the more nearly homogeneous peoples are, the more do *numbers tell*. America is to have the great preponderance of numbers and of wealth, and by the logic of events will follow the sceptre of controlling influence. This will be but the consummation of a movement as old as civilization—a result to which men have looked forward for centuries. John Adams records that nothing was "more ancient in his memory than the observation that arts, sciences and empire had travelled westward; and in conversation it was always added that their next leap would be over the Atlantic into America." He recalled a couplet that had been "inscribed, or rather drilled, into a rock on the shore of Monument bay in our old colony of Plymouth:

The Eastern nations sink, their glory ends,
And empire rises where the sun descends.'"

—Rev. Josiah Strong, in "*Our Country.*"

IN Florida, since the year 1857, the communicants have increased from 260 to 2,173, the clergy from nine to thirty-five and the parishes from ten to forty. That diocese is a very promising field for earnest and aggressive work.

DR. MORRISON AND HIS QUESTIONS.

VISITORS to the British Museum, at the beginning of the present century, were accustomed to see a young man intent, day by day, in deciphering a manuscript covered with strange-looking characters.

One day a gentleman who had been carefully observing him, stepping up to the busy student, said to him: "Allow me, sir, to inquire what those strange characters are which you are transcribing." "They are Chinese." "Are you acquainted with the language, sir?" "No, sir, but I am trying to acquire it gradually." "But, my dear sir," continued the questioner, "do not take it amiss if I ask what possible profit there can be, in attempting to learn a language which no European yet has been able to master?" "Time will show, sir. I can only say, at present, that I hope fully to acquire the language."

About twenty years after this conversation, the same questioner was presiding at an anniversary of the London Missionary Society. The former young student, now a middle-aged man, was present at the meeting. Stepping on the platform, he presented to the chairman of the meeting a translation of the Bible into the Chinese language. It was the missionary Morrison, who had completed this eminently laborious work.

FRAGMENTS.

— Amongst the commodities purchased by the natives from the Scotch mission at Livingstonia, in Africa, last year were ten tons of soap.

— The king of Corea has issued a proclamation emancipating all the slaves, who are estimated to be about half of the whole number of the people.

— The Presbyterian Board of Home Missions has this year received \$200,000 more than last year, and by an increase of contributions and not from legacies.

— Late advices from Peking state that thirty-one of the inmates of the palace of Prince Kung have rejected idolatry, and meet together for Christian worship on each Lord's Day.

— Mrs. Rambai, an intelligent Hindoo lady, who is now in this country, says: "In

the city of Poonah there are 100,000 people. Perhaps there are fifty women who can read, and Poonah is a favorable instance."

— The Rev. C. S. Eby, of Tokio, says that "a polyglot Presbyterianism of six different denominations" in Japan "has become one," and he hopes that "the many Methodisms of Japan will there become one."

— The Société des Missions Évangéliques, whose Board resides at Paris, has in Basutoland fifteen stations, twenty-one missionaries, 103 native helpers, and 10,424 converts. The Bible has been translated, and printed in the native language.

— The Right Hon. W. E. Baxter, M.P., in his "Winter in India," says: "The teaching of the missionaries is shaking to its very centre the whole fabric of heathen mythology. The upper and educated classes have no belief in the gods of their fathers."

— The Edinburgh mission to lepers in India has issued its eleventh annual report. The mission has in the past year assisted eight leper mission agencies in India, by providing for the support of 124 lepers, and by making grants for the payment of teachers, erection of buildings, and other expenses.

— The results of the first thirty years' work in the Telugu Mission of the American Baptists, were so meagre that the executive committee of the society decided to withdraw financial support from it. Now it is an exceedingly flourishing mission, and a vindication of the policy of patience and perseverance.

— A Chinese evangelist being urged to accept a salary, gave the following cogent reasons for refusing: "1. I have got sufficient money to keep my family in comfort if we are careful. 2. When I go down to preach in the native town I sometimes hear such remarks as these: 'How much does he get from the foreigner?' And I see they listen with respect when I tell them that I preach this doctrine because I believe it, and the foreigner does not give me a penny. 3. I see in my book that Paul preached, 'working with his own hands;' and, if the pastor has no objections, I wish to do likewise."

WOMAN'S WORK.

Communications relating to this Department should be addressed,

MISS JULIA C. EMERY, Secretary Woman's Auxiliary,

21 Bible House, New York City.

GENERAL MEETING.

THE General Meeting of the Woman's Auxiliary to the Board of Missions will be held in Chicago, Thursday, October 7th. This meeting will be preceded by a meeting of diocesan officers on the afternoon of Wednesday, the 6th.

It is hoped that a large number of diocesan officers can be present upon this occasion.

Those expecting to attend these meetings are desired to inform the General Secretary of their intention.

CHRISTMAS BOXES.

IN the fall of 1885 Mrs. Page writes from Tokio:

"The other day Dr. Harrell received a box of medicines, books, etc., from 'the Rooms.' Mr. Page came home from No. 38 with a number of packages which had been sent to him by St. John's, West Brownsville. In the first place there were about fifty Testaments in English; then there were enough presents to make happy a whole Japanese Sunday-school—about twenty dressed dolls, a dozen balls, a box of marbles, a dozen Kate Greenaway bibs, three dozen bordered handkerchiefs, book-marks, needle-books, a game of cards, a parlor croquet set, picture-books, five sets of harness with bells on them, and some mats. I am perfectly delighted to have these things, because, though we have no Sunday-school at present, we hope to have one this winter.

"Japanese people are very much pleased with anything foreign, and I hope to do much with these gifts. I am much pleased to think of the things being here so soon. I suppose the work was done by the Sunday-school children last winter, and was sent to the Mission Rooms in good time. Each package was marked for the Rev. H. D. Page, so there was no mistake as to whom they belonged."

We print this extract to remind those societies that are preparing Christmas boxes for the Foreign Mission stations, to send them early to the Mission Rooms, distinctly marked with the name of the person, school or mission for which they are intended.

A small sum of money for freight, in addition to the box, is always welcome.

WHAT A MISSIONARY'S WIFE SAYS OF MISSIONARY BOXES.

A good deal has been said, and well said, in these days, about missionary boxes; but still much more might be said about them. If there is any better way of helping a missionary's wife than by sending her a good box, that way has never been heard of by me.

The money the box cost in many instances would not do as much good, for it would be taken for other purposes than for dress and books. Again, it would be a hard matter, if not an impossible one, to get garments cut as accurately and made as neatly as they are cut and made by the ladies whose loving

hearts and ready hands prepare the boxes. By their means a respectable appearance is kept up by the missionary's family, which, "out west," counts for more than many persons in the east imagine.

A woman who has the honor of being a missionary's wife, has also many cares; she is a person expected to take part in all Church work, and I believe she usually counts it joy to do so. She is to be the family cook, housemaid, nurse and maid of all work. She has to receive callers, and a thousand and one duties constantly demand her attention, and of course her cash account never gives her any fear of burglars. She is often far away from the friends of her youth, and is so for the Saviour's sake to help to do the Church's work.

When a wealthy parish sends a box, it is not alone its money value, always a great

consideration, but the bright, warm, sympathetic letters sent, which give a new impulse to every holy and strong resolution to do with a braver heart and a stronger hand the work given to the missionary and his wife.

If ever garments are sent which are useless, or in a way which is thoughtless, or if garments sent are not received in a welcome and appreciative spirit, I am happy to say I do not know of the one or the other. Our experience has been far from that. With our children we are a family of eight, and my husband is away taking duty in the mission field half the time at least. I can only say: Blessings on our Woman's Auxiliary which so well and generously prepares the missionary boxes.

As my name can give no weight to this letter, I content myself with saying I am the wife of a Minnesota missionary.

CHINA.

ST. MARY'S SCHOOL AND ORPHANAGE.

SHANGHAI, February 11th.

THERE has been very little illness at the school this half-year. Poor Ah-Nei-Doo, as I think I have told you, has been at St. Luke's Hospital again, with one of the dreadful scrofulous swellings to which she is subject. Contrary to our fears, however, she got through much more easily than on the two previous occasions, and now is quite well and happy again. Some of the girls have had malaria, but nothing of a lasting nature. So much for their health. Their general behavior has been exceedingly good. I think you would scarcely find a boarding-school of forty girls in America where the pupils are as well behaved, neat, and tidy in personal appearance and careful about their rooms and dormitories.

We have found Mrs. Tsang (Lei-tsung) most valuable. She assists Miss Wong particularly in the instruction of the girls in sewing, etc., for, as I presume you know, every Chinese woman makes her own shoes! The girls have been careful and neat about their sewing; some of them do very beautiful work indeed. A few are very skilful in embroidery, and some very handsome hangings for our chancel were made by them at Christmas. The trouble about this kind of work, however, is that we can ill afford to buy the expensive kind of material required.

At the Orphanage we find ourselves exceedingly cramped for room, and had we sufficient money, would add to our building without delay. You speak of "furniture for the reception-room." Alas! that apartment, so valued in a Chinese house, is crowded out of our little list. We are obliged to use it as a dining-room, while the former dining-room serves as a day nursery for the larger babies, whose noisy prattle awakens their smaller sisters, the aforesaid sisters being in a perpetual state of desiring to take naps! We have no fund to fall back upon. Should a supporter fail us in America, it would be only by strenuous efforts among the Chinese (who already give all they can afford) that we should be able to raise even a little.

Another thing for which we need a fund is this: As every one knows, the first three months of a baby's life are extremely precarious. Now it would be rather disappointing to a society of young people in America to receive a full description of an infant whom they wish to support, and by the very next mail receive word of its death. We do not therefore consider it right to allot a baby to supporters, until the child has passed the critical period. Many are brought to us less than a week old. If they have no apparent disease or deformity, we of course must not refuse them; and yet how are we to take care of them? In this connection there is

another matter of which perhaps those would be glad to learn who have but very little to give. We are often brought into contact with forlorn little ones who cannot possibly live longer than a few weeks, perhaps days, or even hours. It is a very great comfort to have them baptized and make their brief lives as comfortable as possible. Of course to do this requires a little money—not so very much, but a little; and it would seem as if some tender-hearted mother in America would be glad to furnish us means for this purpose. We have had already the privilege

of ministering to five such little ones, and it is never done that the passage does not come strongly to my mind, "Inasmuch as ye have done it unto one of the *least* of these, ye have done it unto Me."

We have now sixteen fine healthy babies, of whom I hope to write you in detail later on. We are scarcely on our feet, and I feel sorely the need of the faith and the prayers which carried Mrs. Boone and Miss Wong through the long and anxious period when the Orphanage seemed an almost hopeless dream.

HAITI.

OUR SCHOOL AT PORT-AU-PRINCE.

MISS BAKER writes, April 17th: "At present it is a serious consideration with me where I shall hold school. The scholars are more than the room can hold, and I need an assistant badly.

"I suppose you have already read an account of our expedition to the mountains. It was quite a long ride from Port-au-Prince to Bignoné, the first station. Although we started at four in the morning, we did not arrive there until after three, and were much fatigued and glad enough to rest.

"The next day we climbed the mountain to the church, which is very prettily situated on a level spot at the top of the mountain. It is quite small. It had been nicely whitewashed for the occasion, and a little arbor was erected at the door.

"That evening we had service, and having neither lamps nor candlesticks, the young men cut bamboo sticks for candlesticks and tied them to the benches.

"The next day we had one continuous service lasting from eleven to two. There were eight children baptized. It was an interesting sight. The god-parents could hardly find place to stand, the little church was so crowded. Where the people came from was a marvel; there were no more than six houses in sight. They began to come at daybreak, and, as I afterward found out, from about ten or twelve miles distant, over mountains and across rivers.

"After the Sacrament of Baptism several mothers were churched, and the service went on in the usual manner, with the Administration of the Lord's Supper.

"They had no school at that time, but I understand that since then one of the lay-

readers has opened one with great success. It was very difficult for him to do so, as he has a wife and child to support, and his garden is his means.

"Several mothers when they heard that I kept school wished me to take their little girls and teach them so that they could teach those around them and in that way be useful to the mission. I should like very much to make this a home, but had to tell them it was utterly impossible at present, for I need a house now to hold even day-school in, and for a boarding-school many furnishings would be required, and the parents would not be able to help me in any way. Could the children remain in the house our influence over them would be greater. For instance, on Ash Wednesday I requested my scholars to attend service. They replied at once that they would try to go, but no one could go out during 'Mardi Gras.' It is the custom in this country to mask from Quinquagesima to Ash Wednesday night; therefore, during that season many parents will not allow their children to go out. Not that any one would molest them; but different bands of masqueraders meeting often fight. For instance, the 'Band Morne à Tuf' and the 'Band Bel-Air' from the two extreme ends of the town, are so decidedly at enmity, that they will walk around town on purpose to meet one another to fight. The chief of the Bel-Air band was wounded during one of their frays, and died. The cemetery is near my home, that is, in Morne à Tuf. The Morne à Tuf people said (so great is their hatred for Bel-Air) that the chief should not be buried in this burying-ground. Of course this feeling is never supposed to be carried on after the mas-

querade is over, nevertheless, when the funeral put in its appearance, the opposite party began to pelt the hearse with stones from all directions. The militia that accompanied the funeral at once opened fire. The screams, mingled with the reports of the pistols and guns, filled every one with consternation, for they knew not what had happened or what would happen. Such a dishonor has never occurred before, for the Haitiens in general are very respectful to the dead and very sympathizing with the mourners. Several persons were arrested the next morning on suspicion.

"The Rev. A. Battiste leaves for the mountains next week. He is very anxious I should take those children I mentioned, and train them for the mission. During Easter-tide the Bishop will consecrate a church in his place.

"I am so glad you told me about the box, for I am sure the children who sent it would like to know how the children here enjoyed their presents. They wish so much to have an harmonium or a piano. Perhaps some lady has an old one that she does not want any more, and that she would like to give to our school."

CHRISTIAN TEACHING IN JAPAN.

FROM LETTER OF THE REV. H. D. PAGE.

I AM in the lower division of the school in which I am teaching. The boys are from ten to sixteen years of age, and about 100 of them are boarders. I had thought that I should like to teach the Bible to them, but as the boys were young, away from their homes and their parents' care, fancied that the principal would probably not permit me to teach them Christianity, and so feared to speak to him of the matter.

Recently Mr. Lloyd baptized one of the teachers, and I find that this man has quite a good idea of being a working Christian. The next day after his Baptism he came to me, and asked if I could not lecture on Christianity to the boys. I was delighted at the bare suggestion, and said that if the principal would consent, I would be only too glad. He went at once to the principal, who consented.

Both men were very desirous that my talks—lectures they call them (rather a more learned title than they are worthy of)—should be as interesting and attractive to the boys as possible; excellent advice which I would want to follow, as first impressions are especially to be taken count of, as we know.

When Sunday came the boys were assembled in a large room. They sat upon the floor, crowding as close around me as they could get, and it did me good to look at their bright, eager faces and think what a good opportunity I had for sowing the seed of the Word. In speaking to them I had, of course, the help of an interpreter.

I began with the story of Adam and Eve, the temptation, the fall, the promise of a Saviour. The Old Testament tells of Christ,

and in telling them the stories which we all have found so interesting in our own childhood, I can preach Christ unto them. Take, for instance, the story of Abraham. There is the Crucifixion and the Resurrection done in an historic parable; and all the time I can be preparing them to take a livelier and more intelligent interest in the Gospel narrative of our Lord's life and death.

Japanese children, like all other children, like to be set a-thinking, and made to answer questions, so I threw questions in at the beginning and in the middle, and at the end made quite a little review. Then telling them not to forget, as I should ask the same questions next time, I expressed my pleasure at their attention—I had kept them an hour—and bade them good-bye.

To-day a number of the boys came to me and asked if they might not have the lecture on Saturday, as they would return to their homes on Sunday of the next week, for the ten days' vacation from school.

Another thing which has pleased me particularly is my teacher's desire to be a catechist, and to give his whole time to Christian work. He has not yet been baptized, but is preparing for Baptism under my direction. I look upon him as my fruit for the Master, in this way. He knew a good deal about Christianity before, from our services at St. Paul's and other sources, and what I did was, in my reading of the Bible with him, to make very direct and personal appeals to him, and to urge an instant decision to serve Christ without reserve. His faith, he tells me, has strengthened by degrees, and he is now desirous of Baptism as soon as he shall have received all needful instruction.

A short time ago, when we were reading together, he seemed to be much moved by the thought of the great harvest of souls, and how few there are to reap. We spent quite a good part of the morning in talking of our Lord's command to pray the Lord of the harvest to send forth more laborers into the harvest, and a few days afterward he told me that he would like to be a reaper himself.

I have now a class of three receiving instruction every Sunday morning, the teacher and our two Nikko boys. The boys are studying at St. Paul's, and were at first in my Bible-class, and even before we left Tsukiji, they had applied for Baptism. I put them into the Bishop's class, thinking

that I should be too far away to teach them, but they wrote me a letter, saying they had already received kindness from me, and would be glad if I would teach them in preparation for Baptism. They were not deterred by the distance which they have to walk—nearly four miles, and I, on my part, am only too glad to have them come.

One thing that interests me in regard to these boys is that they are the result of a tract. I gave one to them when in Nikko. I did not know it then, of course, but the tract led them to come to the house to make inquiries about Christianity, and now they are in St. Paul's and preparing for Baptism. Let me not despise a tract again.

ACKNOWLEDGMENTS.

OFFERINGS FOR DOMESTIC AND FOREIGN MISSIONS.

With all remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of JAMES M. BROWN, Treasurer, and sent to him, **22 Bible House, New York.** Remittances in Bank Notes are not safe unless sent in REGISTERED Letters.

The items in the following table marked "Sp." are Specials, which do not aid the Board in meeting its appropriations. Wherever the abbreviation "Wo. Aux." precedes the amount, the offering is through a branch of the Woman's Auxiliary.

The Treasurer acknowledges the receipt of the following sums from April 1st to May 1st, 1886.

*Lenten and Easter Offerings.

ALABAMA—\$97.86

Birmingham—Advent,*	Domestic, \$20.82;
Foreign, \$20.83; S. S., Domestic, \$14.86;	
Foreign, \$14.85	71 86
Carltonville—St. Paul's, Domestic	5 50
Greensboro—St. Paul's, "C. S.", \$1; S. S., Domestic, \$20	21 00

ALBANY—\$549.65

Albany—All Saints' Cathedral, Domestic, \$5; Foreign, \$15	20 00
Grace Church and S. S.	17 68
Cherry Valley—Grace, Domestic, \$25; Foreign, \$25	50 00
Colton—Zion,* of which Miss Fredericka Clarkson, for "Elizabeth Clarkson Memorial" Scholarship, St. John's College, \$100; Sp. for "T. S. Clarkson Memorial" Scholarship, Bishop Gobat's Memorial School, Mt. Zion, Jerusalem, \$50; Miss Elizabeth Clarkson, Sp. for "Elizabeth Clarkson Memorial" Scholarship, Bishop Gobat's Memorial School, Mt. Zion, Jerusalem, \$50; S. S.,* \$20.15..	236 96
Hobart—St. Peter's, of which S. S.,* \$22.28	7 81
Lton—St. Augustine's	12 90
Kinderhook—St. Paul's S. S.*	6 63
Middleville—Memorial Church, Domestic, \$2; Foreign, \$2	4 00
Potsdam—Trinity Church, Domestic	172 50
Schaghticoke—Trinity Church, Foreign	4 99
Troy—St. Luke's S. S.*	24 68
Warrensburg—Holy Cross, Domestic	2 00

ARKANSAS—\$41.70

Helena—St. John's S. S.,* Domestic	30 25
Little Rock—Trinity Cathedral, of which S. S.,* \$5.54	9 95
Pine Bluff—Trinity Church, Domestic	1 50

CALIFORNIA—\$32.00

Deluz—Rev. H. J. Camp	10 00
Fresno City—St. James' Mission S. S.*	4 00
San Francisco—St. Paul's*	18 00

CENTRAL NEW YORK—\$166.94

Memphis—"D.", Domestic	70 00
Owego—St. Paul's S. S.*	22 57
Sherburne—Christ Church S. S.,* Foreign, \$20; Sp. for Scholarship, Salt Lake City, \$28	48 00
Smithboro—Emmanuel Church S. S.,* Domestic	8 77
Waterville—Grace S. S.*	8 73
Whitney's Point—Grace S. S.*	8 87

CENTRAL PENNSYLVANIA—\$337.81

Ashley—St. John's, Domestic	4 10
Bedford—St. James', Foreign, \$4.50; S. S.,* \$12.50	17 00
Birdsboro—St. Michael's	55 00
Bloomsburg—St. Paul's	15 00
Carlisle—St. John's, Foreign	11 91
Chambersburg—Trinity Church, Foreign, of which "Mrs. B.", \$5	9 64

<i>Lancaster</i> —St. John's S. S.*	
Miss H. K. Benjamin, for Mrs. Brierley's work, \$2; Indian, \$1; Colored, \$1.	
<i>Lawrenceville</i> —St. John's, Foreign.	
<i>Levistown</i> —St. Mark's*	
<i>Lykens</i> —Christ Church S. S.* Foreign.	
<i>Mechanicsburg</i> —St. Luke's,* of which S. S., \$2.85	
<i>Muncy</i> —St. James', Domestic, \$3.00; Foreign, \$3	
<i>Sayre</i> —Church of the Redeemer S. S.*	
<i>Tioga</i> —St. Andrew's, Foreign.	
<i>Wilkes Barre</i> —St. Clement's, Domestic, \$16.16; Indian, \$2.89.	

CHICAGO—\$182.58

<i>Amboy</i> —St. Thomas' S. S.,* Domestic	
<i>Chicago</i> —St. Clement's, through Wo. Aux.	
St. Mark's S. S.	
<i>Elgin</i> —Church of the Redeemer, "A Lady," Foreign, \$25; through Wo. Aux., \$10.75	
<i>Englewood</i> —St. Bartholomew's S. S.*	
<i>Evanston</i> —St. Mark's.	
<i>Joliet</i> —Rev. Mr. White, for Miss Carter's expenses.	
<i>La Grange</i> —Emmanuel Church, through Wo. Aux.	
<i>Momence</i> —Church of the Good Shepherd...	
<i>Oak Park</i> —Mrs. Drummond, for Miss Carter's expenses.	
<i>Savannah</i> —St. Paul's S. S*	
<i>Streator</i> —Christ Church, Domestic, \$10; Foreign, \$10; Colored, \$5; Indian, \$5...	

CONNECTICUT—\$1,044.95

<i>Ansonia</i> —Christ Church,* of which S. S., \$100.12.	
<i>Bethel</i> —Christ Church, Domestic, \$4; Foreign, \$4.	
<i>Bridgeport</i> —St. Paul's, Sp. for rebuilding Chapel at Pittsboro, N. C.	
<i>Canaan</i> —Christ Church, Domestic, \$3.95; Foreign, \$3.95.	
<i>Collinsville</i> —Trinity Church S. S.	
<i>East Haddam</i> —St. Stephen's, Domestic, \$13.94; Foreign, \$10.78	
<i>Fair Haven</i> —St. James' S. S.* Domestic...	
<i>Hartford</i> —Christ Church S. S., for Scholarship, St. John's School, South Dakota...	
St. John's*	
Trinity Church (additional) Foreign, \$3; Colored, \$5; S. S.* \$7.61.	
Trinity College Chapel, Domestic (additional).	
Dr. G. P. Davis, Foreign.	
<i>Kent</i> —St. Andrew's.	
<i>Meriden</i> —St. Andrew's,* Domestic, \$2.85; Foreign, \$15; Colored, \$35.	
<i>Middle Haddam</i> —Christ Church,* "Mary and Lizzie," Sp. for St. Mary's Orphanage, \$1; S. S., \$6.	
<i>Middletown</i> —Christ Church S. S.* of which Sp. for St. Mary's Orphanage, \$10.	
<i>Milford</i> —St. Peter's, Domestic, \$25; Foreign, \$15.	
<i>Naugatuck</i> —St. Michael's S. S.*	
<i>New Haven</i> —St. John's S. S., for "Hattie Kay" Scholarship, Emma Jones School	
St. Thomas' S. S., Sp. for Scholarship, Salt Lake City	
Trinity Church, Sp. for Rev. J. J. Enmegahbowh.	
Trinity Chapel, Foreign.	
<i>New London</i> —St. James', "S. L. F.", for China.	
<i>Northfield</i> —Trinity Church,* Domestic...	
<i>North Guilford</i> —St. John's S. S.*	
<i>North Haven</i> —St. John's, Domestic, \$9; Foreign, \$18; S. S.* \$25.	
<i>Old Saybrook</i> —Grace, Domestic, \$8.82; Foreign, \$8.82...	
<i>Redding Ridge</i> —Christ Church S. S.,* Domestic	
<i>Salisbury</i> —St. John's S. S.* Colored.	
<i>Sandy Hook</i> —St. John's,* Domestic.	
<i>Sharon</i> —Christ Church S. S.* Indian.	
<i>South Manchester</i> —St. Mary's S. S.*....	

90 93	<i>Stonington</i> —Calvary, Foreign, \$2.44; S. S.* \$20.	22 44
4 00	<i>Thomaston</i> —Trinity Church,* "Two Little Girls," for Colored Mission, \$3; S. S., Domestic, \$25.25.	28 50
4 00	<i>Waterbury</i> —St. John's S. S., for Mrs. Miles, School, Clover Depot, Va.	50 00
15 00	<i>Watertown</i> —Christ Church,* Domestic, \$46; Foreign, \$31.	77 00
19 58	<i>Windham</i> —St. Paul's, Foreign.	5 50
8 60	<i>Woodbury</i> —St. Paul's.	10 00
20 00	<i>Yalesville</i> —St. John's, Domestic, \$5; Foreign, \$10.	15 00
4 00	<i>Yantic</i> —Grace,* Domestic.	25 12
19 05		

DELAWARE—\$226.71

4 00	<i>Christiana Hundred</i> —Christ Church, 5 ct. collection, Foreign.	31 72
7 65	<i>Delaware City</i> —Christ Church, Foreign.	8 50
37 53	<i>Dover</i> —Christ Church S. S.*	23 38
35 75	<i>Laurel</i> —St. Philip's S. S., Domestic.	12 00
6 00	<i>Levies</i> —St. Peter's.	15 67
25 00	<i>New Castle</i> —Immanuel Church, Domestic, \$42.43 Colored, \$5.16...	47 59
5 00	" A Birthday Offering," Indian.	19 00
10 00	<i>Seaford</i> —St. Luke's S. S., Domestic.	10 50
7 20	<i>Smyrna</i> —St. Peter's, of which S. S. Class B, Indian, \$4.	29 00
2 00	<i>Wilmington</i> —Calvary, Branch Wo. Aux., toward salaries of Domestic Missionaries, \$1.50; Educational Fund, \$1.50.	3 00
12 45	<i>Trinity Chapel</i>	21 35
30 00	Mrs. Samuel Canby, for "Bessie" Scholarship, St. John's School, South Dakota.	5 00

EAST CAROLINA—\$96.15

118 43	<i>Bath</i> —St. Thomas' S. S.	2 75
8 00	<i>Edenton</i> —St. Paul's.	18 18
20 00	<i>Kinston</i> —St. Mary's,* "A Member," Foreign.	22
	<i>Wilmington</i> —St. James', Domestic, \$50; Foreign, \$25.	75 00

EASTON—\$50.99

24 72	<i>Cecil Co.</i> —Trinity Church S. S.	8 59
53 98	<i>Kent Co.</i> —St. Paul's, Domestic, \$2.20; Foreign, \$2.20.	4 40
60 00	<i>Talbot Co.</i> —St. Peter's, Domestic, \$15.60; Foreign, \$22.40.	38 00
5 36		

FLORIDA—\$14.00

10 00	<i>Cedar Keys</i> —Christ Church S. S., Domestic.	5 00
25 00	<i>Jacksonville</i> —St. Stephen's Chapel, Foreign	9 00
17 44		

FOND DU LAC—\$81.88

7 00	<i>Oneida</i> —Hobart Church.	4 17
26 00	<i>Oshkosh</i> —Trinity Church, Rev. J. W. Greenwood, Foreign, \$5; S. S., \$72.71.	77 71

40 00	<i>GEORGIA—\$116.25</i>	
29 64	<i>Brunswick</i> —St. Mark's S. S.*	25 00
5 00	<i>Darien</i> —St. Andrew's, Domestic, \$6.55; Foreign, \$6.55.	13 10
40 00	<i>Griffin</i> —St. George's, Foreign.	2 15
23 00	<i>Marietta</i> —St. James', Domestic, \$10; Foreign, \$10; S. S., for "Richard Smith" Scholarship, Cape Mount School, \$25...	45 00
5 00	<i>Rome</i> —St. Peter's Church and S. S., Domestic, \$15.50; Foreign, \$15.50.	31 00

INDIANA—\$48.80

17 64	<i>Aurora</i> —St. Mark's	15 70
	<i>Indianapolis</i> —Christ Church, through Wo. Aux., Sp. for salary of teacher at Logan	15 00
	<i>Lawrenceburg</i> —Trinity Church.	8 80
29 29	<i>Logansport</i> —Trinity Church S. S., Domestic.	5 00
30 00		
6 00	<i>New Albany</i> —St. Paul's, Domestic.	3 50
20 68	<i>Peru</i> —Trinity Church, Foreign.	1 30

ACKNOWLEDGMENTS.

IOWA—\$92.10

Clinton—St. John's S. S.*	16 25
Des Moines—Church of the Good Shepherd S. S.*....	8 24
Emmettsburg—Trinity Church S. S.*....	11 83
Le Mars—St. George's*....	8 39
Maquoketa—St. Mark's S. S.*....	3 69
Mason City—St. John's S. S.*....	13 00
Mt. Pleasant—St. Michael's Church and S. S.*....	20 00
Waverly—St. Andrew's S. S., Bishop Kem- per Class....	10 70

KANSAS—\$83.72

Emporia—St. Andrew's*....	15 21
Mrs. M. H. Buck, for "Lenten Offering" Schol- arship, Baird Hall....	20 00
Lincoln Co.—St. Andrew's Mission....	2 65
Manhattan—"Sec." Domestic, \$1; For- eign, \$1....	2 00
Newton—St. Matthew's S. S., Domestic....	30 00
Salina—Christ Church S. S., Domestic....	9 66
Wyandotte—St. Paul's, Domestic....	4 20

KENTUCKY—\$151.99

Bowling Green—Christ Church,* Domestic....	10 00
Jefferson Co.—St. Matthew's, Foreign....	4 00
Louisville—St. Luke's*....	12 68
Maysville—Church of the Nativity, Domes- tic, \$17.50; Foreign, \$17.50; S. S.,* Do- mestic, \$12.50; Foreign, \$12.50....	60 00
Mt. Sterling—Ascension S. S.*....	10 00
Paris—St. Peter's S. S.,* Foreign....	15 31
Miscellaneous—Bishop Dudley, for "Bishop Patteson" Scholarship, Boone Memo- rial School....	40 00

LONG ISLAND—\$346.32

Astoria—Church of the Redeemer....	50 00
Brooklyn—St. John's Hospital, Children's Ward, through Wo. Aux., Sp. for sup- port of "Forget-me-not," St. Mary's Orphanage, Shanghai....	10 00
Fort Hamilton—St. John's....	2 25
Greenport—Church of the Holy Trinity....	10 00
Huntington—St. John's....	6 75
Islip—St. Mark's, Indian....	3 50
Jamaica—Grace....	67 00
Newtown—St. James'* Domestic, of which S. S., \$59.98....	174 51
Oyster Bay—Christ Church S. S. Class Mis- sionary Penny Fund, Domestic....	8 31
Riverhead—Grace....	14 00

LOUISIANA—\$95.35

Baton Rouge—St. James', Domestic, \$25; Foreign, \$25....	50 00
Houma—St. Matthew's, Foreign, of which S. S., \$4.80....	7 30
New Orleans—St. Anna's Chapel S. S.*....	33 05

MAINE—\$99.75

Bangor—St. John's S. S....	10 00
Portland—St. Luke's....	76 50
Richmond—Mission....	7 65
West Dresden—St. John's....	5 60

MARYLAND—\$769.35

Allegany Co. (Westernport)—St. James'* (Frostburg)—St. John's....	2 23
Anne Arundel Co. (Patuxent Forge)—St. Peter's,* of which S. S., \$2.45....	3 31
Annapolis—Mrs. Samuel Ridout, for "Sam- uel Ridout Memorial" Scholarship, Medical Department, St. John's College, \$100; "Chase Memorial" Scholarship, St. Agnes' School, Osaka, \$40....	2 66
Baltimore—Ascension, for "Alice Fair" Schol- arship, Emma Jones School, Shanghai, \$40; Sp. for Rev. R. M. Barn- well, S. C., \$15....	140 00
Grace, Domestic, \$41.50; through Indian Aid Association, for Miss Ives' salary, \$25....	55 00
	67 50

Holy Evangelists' Chapel, Domestic, \$2 77; Foreign, \$1.77; S. S., \$5.46....	10 00
Mt. Calvary, Sp. for Bishop Gillespie, \$25; Sp. for St. Mark's Church, Charle- ston, S. C., \$7.65; S. S.,* for Wuchang Hospital, \$6.14....	38 79
St. Andrew's S. S.*....	11 85
St. James', Domestic, \$13; Foreign, \$13....	26 00
St. Mary's Chapel, Domestic, \$8.06; Sp. for Bishop Holly, \$8.66; Sp. for Bishop Ferguson, \$8.06; Sp. for St. Mark's Church, Charleston, S. C., \$7.90....	32 08
Mrs. W. J. Albert, through Wo. Aux., for four "W. J. Albert" Scholarships, Cape Mount....	100 00
Mrs. Clarke, through Wo. Aux., for "W. V. Clarke" Scholarship, Cape Mount....	25 00
Miss Emily Hoffman, for "Number One" Scholarship, Cape Mount....	25 00
Baltimore Co. (Huntingdon)—St. John's (Catonsville)—St. Timothy's, Domestic....	15 04
D. C. (Washington)—Ascension, "A Mem- ber"....	29 34
St. John's Chapel*....	25 00
St. Luke's....	3 75
Frederick Co.—All Saints', 5 ct. collection, through Wo. Aux., Foreign, \$27.25; In- dian, \$9.75....	1 00
Howard Co. (Ellicott City)—St. Peter's, Domestic....	37 00
Howard and Anne Arundel Co.'s—Queen Caroline Parish*....	10 00
Montgomery Co. (Brookville)—St. John's.. Brookville Academy....	11 61
Prince George Co.—Epiphany S. S., \$6; St. Matthew's S. S.,* \$3; Brightseat Mission S. S.,* \$1....	10 00
St. Matthew's....	21 39
St. Mary's Co.—William and Mary's Par- ish, Domestic, \$1; Foreign, \$1; Indian and Colored, \$1; education of Theolog- ical Students, \$1....	4 00
Washington Co.—St. Mark's, Domestic, \$10.75; Foreign, \$9.65....	20 40
St. Paul's, Foreign....	2 40
St. Thomas' S. S.,* Indian....	25 00
MASSACHUSETTS—\$2,607.62	
Amesbury—"Paul," 30 cts.; "Philip," 20 cts	50
Ashfield—St. John's S. S.*....	1 15
Boston—Advent, Domestic, \$20; through Wo. Aux., Sp. for Bishop Garrett's School, \$10....	30 00
(Dorchester)—All Saints', through Wo. Aux., Sp. for Mrs. Brierley, for a spe- cific use....	5 00
Emmanuel Church, through Wo. Aux., Domestic....	12 55
Church of the Good Shepherd, through Wo. Aux., Domestic....	14 29
(Highlands)—St. James', through Wo. Aux., for "Marion Percy Browne" Scholarship, Emma Jones School....	50 00
(Jamaica Plain)—St. John's,* "Two Lit- tle Children"....	56
(Charlestown)—St. John's, through Wo. Aux., Sp. for Tokio Hospital....	10 00
St. John the Evangelist, of which through Wo. Aux., Sp. for Scholarship in Leigh- ton Academy, Cove, Oregon, \$25; Sp. for Tokio Hospital, \$75....	317 10
(Dorchester)—St. Mary's S. S....	75 00
St. Paul's, Foreign, \$1,500 (additional), through Wo. Aux., "A. L. P.", Sp. for "Carrie Louise Paddock" Scholarship, Utah, \$20; S. S., Sp. for "W. W. New- ton" Scholarship, Salt Lake, \$40....	1,560 00
St. Paul's Chapel*....	5 50
Trinity Church, through Wo. Aux., "A Member," for "Christian Renton Lor- ing Memorial" Scholarship, Bridgman Memorial School, \$50; "Thank Offer- ing" Scholarship, Cape Mount, \$25; "Margaret D. Carter Memorial" Schol- arship, St. Agnes' School, \$20; Cape Mount School, \$20; "A Member," for "Sarah W. Richardson Memorial" Scholarship, No. 2, Cape Mount, \$25....	140 00
Brookline—St. Paul's S. S.*....	9 30

Cambridge—St. Peter's, through Wo. Aux., Sp. for insurance dues, Rev. T. S. Tyng.	12 50
Concord—Trinity Church.	2 00
Dedham—St. Paul's, Miss P. Hunt.	10 00
East Hampton—St. Philip's S. S.*	7 00
Greenfield—St. James', Domestic, \$17.55; Foreign, \$5.79.	23 34
Hingham—St. John the Evangelist S. S.*	4 25
Holyoke—St. Paul's S. S.,* Colored.	14 19
Hyde Park—Christ Church S. S.,* Domestic, \$5.12; Foreign, \$5.18.	10 25
Lawrence—St. John's S. S.*	26 14
Lexington—Church of the Redeemer S. S.,* Foreign.	7 04
Longwood—Church of Our Saviour, of which through Wo. Aux., Sp. for Mrs. Brierley, for specific use, \$2.	11 93
Marblehead—St. Michael's.	7 00
Newburyport—St. Paul's, Domestic.	39 57
Newton—Grace, through Wo. Aux., for "Grace Church" Scholarship, Brigham Memorial School (West)—Church of the Messiah, Foreign.	20 00
North Andover—St. Paul's S. S.*	2 50
Peabody—St. Paul's, Domestic, \$4.50; Foreign, \$4.50.	30 50
Pittsfield—St. Stephen's S. S.*	9 00
Plymouth—Christ Church S. S.*	43 31
Quincy—Christ Church, through Wo. Aux., Sp. for Tokio Hospital.	1 25
Salem—Grace S. S., through Wo. Aux., Sp. for Tokio Hospital.	13 00
St. Peter's, through Wo. Aux., Sp. for Tokio Hospital.	10 00
South Groveland—St. James S. S.*	15 00
Stockbridge—St. Paul's, Domestic.	12 00
Swansea—Christ Church.	25 00
Watertown—Church of the Good Shepherd.	2 80
Westfield—Atonement, of which S. S.,* \$5.25.	1 00
Worcester—St. Matthew's S. S.*	10 25

MICHIGAN—\$655.49

Alma—St. John's S. S.*	2 45
Ann Arbor—St. Andrew's, Mrs. Hurd, Domestic, \$5; through Wo. Aux., Domestic, \$10; Bishop Tuttle's work, \$28.87.	43 87
Au Sable—St. John's, Domestic.	5 00
Brooklyn—All Saints', Domestic, \$3; Foreign, \$2.50.	5 50
Cambrian—St. Michael's and All Angels', Domestic.	1 50
Detroit—Christ Church, through Wo. Aux., for Miss Riddick's salary.	40 00
St. George's, Foreign.	7 37
St. John's, through Wo. Aux., for Miss Riddick's salary.	12 50
St. Mary's Chapel, Foreign.	2 02
St. Matthew's, Foreign.	7 00
St. Paul's, Domestic, \$92.49; through Wo. Aux., for "Jane Stewart" Scholarship, St. Agnes' School, \$10; Sp. for two scholarships, Jaffa, \$50.	182 49
Mrs. W. J. Chittenden, through Wo. Aux., for Domestic, \$10. Sp. for Bishop Whitaker, \$10.	20 00
Jackson—St. Paul's, Domestic, \$40; Foreign, \$20.	60 00
Monroe—Trinity Church, of which S. S.,* \$13.60	20 60
Pontiac—Zion S. S.,* Domestic, \$8.61; Foreign, \$5.09.	22 48
Saginaw—Calvary Chapel, Sp. for Bishop Dunlop, of which S. S., \$15.62.	176 76
St. John's, Sp. for Bishop Robertson, \$57.12; Sp. for Bishop Gillespie, \$57.12; S. S., Sp. for Bishop Worthington, \$62.52.	20 00
Tecumseh—St. Peter's.	4 25
Ypsilanti—St. Luke's, through Wo. Aux., for Miss Riddick's salary, \$5; S. S.,* Rector's Class, \$5; "The Little Gleaners" Class, \$2.25.	2 00

MINNESOTA—\$96.49

Alexandria—Emmanuel Church	4 25
Austin—Christ Church, Domestic, \$1; Foreign, \$1.	2 00
Benson—Christ Church S. S.*	4 30

Cannon Falls—Church of the Redeemer,* Domestic, \$4.84; Foreign, \$4.84; S. S., Domestic, \$4.16; Foreign, \$4.16.	18 00
Crookston—Christ Church, "A Lady".	1 00
Duluth—St. Paul's S. S.*	18 40
Glenwood—Mission.	1 60
Minneapolis—Gethsemane, of which S. S.,* \$16.11.	36 11
St. Paul's, Foreign.	5 43
Reno—Mission.	3 40
Sauk Centre—Church of the Good Samaritan S. S.,* Domestic, \$8.50; Foreign, \$3.50.	7 00

MISSISSIPPI—\$23.65

Aberdeen—St. John's S. S., Foreign.	8 50
Bovina—St. Alban's, Domestic.	5 15
Miscellaneous—"A Churchwoman," Domestic.	10 00

MISSOURI—\$106.81

Blackburn—Church of the Mediator.	2 75
Butler—St. Mark's S. S.,* Domestic.	6 44
Kirkwood—Grace, Foreign, \$56.70; S. S.,* \$12.92.	69 62
Monroe City—St. Jude's S. S.*	5 00
Rolla—Christ Church S. S.*	8 00
St. Louis—Christ Church, Domestic, \$5; Foreign, \$5.	10 00
Grace, Domestic.	5 00

NEBRASKA—\$79.26

Brownville—Christ Church	5 00
Kearney—Church of the Good Shepherd S. S.	2 50
Nemaha City—St. John's S. S.,* three classes	2 25
North Platte—Church of our Saviour S. S.*	14 00
Omaha—St. Barnabas', Domestic, of which S. S., \$17.15.	27 15
St. John's S. S.*	10 00
Trinity Cathedral, Foreign	18 36

NEW HAMPSHIRE—\$69.52

Claremont—Trinity Church S. S.*	35 06
Concord—St. Paul's School Chapel S. S.*	20 00
Dreusville—St. Thomas', through Wo. Aux., for salaries of Domestic Missionaries.	2 00
Keene—St. James' S. S.,* Domestic.	11 36
Forthmouth—St. John's S. S., "The Cheerful Givers," Indian.	1 10

NEW JERSEY—\$290.61

Atlantic City—Ascension.	11 57
Beverly—St. Stephen's.	5 00
Bordentown—Missionary Box, 11,056, Foreign.	5 00
Burlington—St. Mary's S. S., through Wo. Aux., Colored.	65 00
Elizabeth—Grace, Domestic, \$4; Foreign, \$3	7 00
St. John's, of which S. S., \$78.49.	83 49
Lambertville—St. Andrew's S. S.*	13 95
Millville—Christ Church, Indian, \$1; Colored, \$1.	2 00
New Brunswick—Christ Church*.	8 21
Penn's Neck—St. George's S. S., Domestic.	5 00
Plainfield—Miss L. Tweedy, through Wo. Aux., Colored.	5 00
South Amboy—Christ Church, through Wo. Aux., Colored.	5 00
Swedesboro—Trinity Church, Domestic, of which S. S.,* \$11.17.	27 39
"Easter Offering," through Wo. Aux., Sp. for Domestic Lending Library.	2 00
Trenton—St. Paul's, Missionary Box, \$5.66; S. S.,* \$19.34.	25 00
Miscellaneous—"Anonymous"	20 00

NEW YORK—\$8,291.21

Brewster's—St. Andrew's, * of which Domestic, \$2.35; Foreign, \$1.	7 17
Clifton—St. John's, Domestic, \$37.75; Foreign, \$70.35.	108 10
Cornwall—St. John's S. S.,* for work in Washington Territory.	15 00
Greenwood Lake—Waterstone Cottage*.	3 50

ACKNOWLEDGMENTS.

<i>Mamaroneck</i> —St. Thomas', Domestic, \$48; "A Parishioner," Indian, \$9; S. S.,* \$23.62	80 62	Foreign, \$250; Mrs. F. B. Austin, through Wo. Aux., for work at Jondoo Station, \$10; Sp. for Domestic Contingent Fund, \$10.	270 00
<i>Marlboro</i> —Christ Church	10 75	St. Michael's, through Wo. Aux., for Miss Purple's salary, \$18.50; Miss Williamson's salary, \$20	38 50
<i>Matteawan</i> —St. Luke's S. S.	29 00	St. Paul's Chapel, Domestic, \$161; Foreign, \$137; S. S., through Wo. Aux., for "Dr. Haight" Scholarship, Duane Hall, \$40.	338 00
<i>Middletown</i> —"A Friend," through Wo. Aux., Sp. for Rev. O. Parker, Alaska	1 00	St. Peter's, through Wo. Aux. Foreign...	25 00
<i>Mt. Vernon</i> —Trinity Church S. S.	16 46	St. Thomas', through Wo. Aux., for Mrs. Brierley's salary, \$34; salary of Sister Eliza, Denver, Colorado, \$50	84 00
<i>Newburgh</i> —St. George's, through Wo. Aux., for "St. George's Church" Scholarship, Cape Mount, \$25; Sp. for French Prayer Books for Haiti, \$15; S. S., Sp. for two scholarships, Salt Lake City, \$80	120 00	Transfiguration, Domestic	5 00
<i>St. George's Chapel</i> S. S.*	48 23	Transfiguration Chapel S. *	5 36
<i>New City</i> —St. John's, Domestic	2 10	Trinity Chapel, of which S. S.,* \$45.24; through Wo. Aux., Sp. for Domestic Contingent Fund, \$10.	60 24
<i>New York</i> —Annunciation, Foreign, \$35.90; S. S.,* \$16.76	52 66	(<i>Fort Columbus</i>)—St. Cornelius' Chapel Zion, through Wo. Aux., for Medical Mis- sions, Tokio	10 00
Ascension, through Wo. Aux., Sp. for Do- mestic Contingent Fund, \$10; for Dis- pensary at Kia Ding, China, \$100; Mrs. C. A. Peabody, Sp. for Domestic Contingent Fund, \$10; Mrs. J. J. Henry, Sp. for "Henry" Scholarship, Salt Lake City, \$40	160 00	Zion Chapel, "A Friend," Foreign, \$5; S. S., infant class, \$4	25 00
Calvary (additional) Domestic, \$555; For- eign, \$50; through Wo. Aux., Sp. for organ for Alaska, \$10; through Ni- obrara League, salary of Mrs. Kenney, \$100.	715 00	Emmanuel School, through Wo. Aux., Sp. for School for Indian Boys, North Da- kota	9 00
Christ Church, Foreign, \$333.25; through Wo. Aux., Sp. for Rev. O. Parker, \$10; Sp. for personal use of Mrs. Parker, \$10	253 25	Children's League, through Wo. Aux., for "Loving Heart" Scholarship, St. Mar- garet's School, Tokio, \$20; through Ni- obrara League, Sp. for "Loving Heart" alcove, St. Mary's School, South Dakota, \$15	8 25
Grace, through Niobrara League, Mrs. W. M. Kingsland, for "Cornelius Kings- land Memorial" Scholarship, St. Paul's School, South Dakota, \$60; through Wo. Aux., for "Bishop H. C. Potter" Schol- arship, St. Agnes' School, Osaka, \$50; Educational Fund, \$52; "Junior So- ciety," through Wo. Aux., Sp. for Tokio Hospital, \$35.	187 00	Sunbeam Branch of Ministering Children's League, through Niobrara League, Sp. for St. Mary's School, South Dakota	35 00
Heavenly Rest, through Niobrara League, for "Bishop Hare" Scholarship, St. Paul's School, South Dakota, \$60; through Wo. Aux., for Miss Purple's salary, \$20; Miss Williamson's salary, \$30; "A Member," for support of two teachers in Orphan Asylum, Cape Pal- mas, \$300	410 00	for St. Mary's School, South Dakota	15 00
Holy Apostles', through Wo. Aux., for Educational Fund, \$50; salary of Mrs. Brierley's assistant, \$30; work at Jondoo, \$25	105 00	"A. P. A. U." Society*	7 00
Holy Communion, through Wo. Aux., for Women Helpers in Domestic field	20 00	Mrs. J. J. Astor, through Wo. Aux., Sp. for Bishop Walker's work, \$1,000; through Niobrara League, Sp. for build- ing chapel, South Dakota, \$1,000; Sp. for chapel to the Sissetons (additional), \$200; for salary of teacher, Young Men's Faith Society, \$45	2,245 00
Holy Sepulchre, through Wo. Aux., for salary of Mrs. Brierley's assistant, \$16. Women Helpers in Domestic field, \$5; Sp. for Domestic Contingent Fund, \$10.	31 00	Mrs. W. Bayard Cutting (Domestic, \$100; Foreign, \$100; Sp. for work in Alaska, \$100), \$300; W. B. Cutting, Jr., \$11.55; J. Cutting, \$10.06, Mite Chests	821 61
Church of the Holy Spirit, Domestic, \$101.74; through Wo. Aux., for "Ed- mund Guilbert" Scholarship, St. Mar- garet's School, Tokio, \$40; through Niobrara League, for "Guilfillan" Schol- arship, St. Mary's School, \$30; Mrs. W. B. Eddy, Indian, \$5	176 74	Mrs. J. A. Robinson, Sp. for Bishop Walk- er's Girls' School	100 00
Church of the Holy Trinity, through Wo. Aux., for "Esther Watkins" and "W. W. Kirkby" Scholarships, Cape Mount.	50 00	"A Few Friends," through Wo. Aux., Sp. for Emmanuel Church, East Sound, Washington Territory	85 00
Incarnation, Foreign (additional), \$17; through Wo. Aux., for Miss Purple's salary, \$100; Sp. for insurance dues, Rev. H. D. Page, \$65; S. S., for "Mont- gomery" Scholarship, Duane Hall, \$40.	222 00	"Galatians vi., 10," for salary of Rev. H. Forrester	50 00
St. Andrew's S. S.,* Foreign	72 59	Mr. Brent Good, for "Brent Good" Schol- arship, St. Margaret's School, Tokio	40 00
St. Augustine's Chapel, Domestic, \$92.82; Foreign, \$77.09	169 91	Mrs. S. Skaahts, for "W. A. Fair" Schol- arship, Cape Mount	25 00
St. Bartholomew's, through Wo. Aux., for "St. Bartholomew's" School, Georgia, \$400; "Samuel Cooke" Schol- arship, Duane Hall, \$40; Miss Purple's salary, \$25; Miss Williamson's salary, \$30; through Niobrara League, for "Bishop Hare" and "Ten Broeck" Scholarships, Hope School, \$120; salary of a teacher, South Dakota, \$35.	650 00	"In Memoriam"	25 00
St. George's, Ladies' Missionary Aid So- ciety, for salary of Chinese Bible woman	50 00	Mrs. J. J. Wheeler, through Niobrara League, Sp. for furniture for St. Mary's School	10 00
St. James', Domestic (additional)	20 00	Miss North, through Wo. Aux., Sp. for Domestic Contingent Fund	10 00
St. Mark's Parish, Mr. H. B. Renwick,		Mr. J. B. Noland, for work in Washington Territory	10 00
		Mrs. T. L. Jones, through Niobrara League, for work at Pine Ridge, South Dakota.	5 00
		Mrs. B. S. Church, through Niobrara League, Indian	5 00
		"Elise, Jean and Morris,"* through Wo. Aux.	2 50
		Domestic Committee Branch Wo. Aux., Sp. for organ for Alaska	55 00
		Patterson—Christ Church,* Domestic, \$1.55;	2 10
		Foreign, 55 cts.	
		Poughkeepsie—Branch Wo. Aux., Sp. for St. Augustine's, Raleigh, N. C.	69 80
		Red Hook—Christ Church Indian, S. S., \$12.26; St. Margaret's Home, \$12.50.	24 76
		Richmond—St. Andrew's S. S.,* through Wo. Aux.	13 30
		Rye—Christ Church, W. E. Ver Planck, \$2.74; through Wo. Aux., for "Arthur Lathrop Eddy" Scholarship, Bishop Boone Memorial School, \$20.	22 74
		"R. B. C.," Domestic \$5; Foreign, \$5.	10 00
		Sing Sing—St. Paul's, Foreign (of which S. S., \$32.17), \$68.67; through Wo. Aux.,	

for salaries of Domestic and Foreign Missionaries, \$28.....	94 67	ber," Sp. for Scholarship, Salt Lake, \$10.....	35 00
<i>Saugerties</i> —Trinity Church, Domestic.....	11 82	<i>Two Little Girls' Mite Chest</i> , for Bishop Walker's work.....	1 00
<i>Staatsburgh</i> —St. Margaret's S. S., for "St. Margaret's" Scholarship, St. Mary's Hall			
<i>Wappinger's Falls</i> —Zion, Epiphany Basket, Foreign.....	40 00		
<i>West Brighton</i> —Ascension.....	28 00		
<i>Westchester</i> —St. Peter's, through Wo. Aux., for "Keble" Scholarship, St. Mary's Hall, China, \$45; Miss Anna L. Farquhar, for "Frances Ridley Havergal" Scholarship, Cape Mount, \$25.....	33 03	OHIO—\$306.22	
<i>Yonkers</i> —St. Paul's, Indian, \$25.20; Domestic, \$13.25.....	70 00	<i>Ashtabula</i> —St. Peter's, through Wo. Aux., for Colored Schools, Ga.....	5 00
<i>Miscellaneous</i> —"K.", Domestic.....	35 00	<i>Cleveland</i> —Grace, "Two Deaf Mutes," Domestic, 50 cts.; through Wo. Aux., Sp. for Foreign Missionaries' Fund, \$10.....	10 50
		St. Mark's, Indian and Colored.....	3 72
		St. Paul's, Foreign, \$103.67; through Wo. Aux., for Colored School, Ga., \$20.....	123 67
		Howard and Agnes Man, Domestic.....	2 00
		<i>Collamer</i> —St. Paul's, through Wo. Aux., for Colored School, Ga.....	5 00
		<i>Cuyahoga Falls</i> —St. John's, Bible Class.....	4 00
		<i>Fremont</i> —St. Paul's, Foreign.....	6 25
		<i>Gambier</i> —Church of the Holy Spirit, for Bishop Brewer's work, \$5; Sp. for Rev. G. B. Cooke's work, Louisville, Ky., \$33.50; through Wo. Aux., for "Julia Bedell" Scholarship, St. John's College, \$10.....	48 50
		<i>Mansfield</i> —Grace*.....	24 50
		<i>Mt. Vernon</i> —St. Paul's, for Deaf Mutes' Mission, \$13.08; Judge Delano and family* Mite Chest, for Bishop Ferguson's work, \$32.....	45 08
		<i>Oberlin</i> —Christ Church, of which through Wo. Aux., for Colored School, Ga., \$5.....	13 00
		<i>Toledo</i> —Trinity Church, through Wo. Aux., Colored Schools, Ga., \$5; Colored, \$5; Educational Fund, \$5.....	15 00
		PENNSYLVANIA—\$1,653.43	
<i>Barnitz</i> —"Three children".....	14 82	<i>Chadd's Ford</i> —St. Luke's*.....	12 00
<i>Bowman's Bluff</i> —Gethsemane Mission and S. S. Sp. for Bishop Walker's Indian.....	36	<i>Concord</i> —St. John's*.....	18 00
<i>Charlotte</i> —St. Peter's, through Wo. Aux., for Educational Fund, \$10.75; Sp. for Scholarship, Utah, \$10.....	14 82	<i>Coatesville</i> —Rev. Mr. Field, for Miss Carter's expenses.....	4 00
<i>Greensboro</i> —St. Barnabas', through Wo. Aux., Domestic.....	30 75	<i>Media</i> —For Miss Carter's expenses, Rev. Mr. Byllesby, 50 cts.; Mrs. Wilson, \$2.....	2 50
<i>Henderson Co.</i> —Calvary, Domestic, \$3; Foreign, \$3.....	2 00	<i>Peguea</i> —St. John's, Domestic, \$5; Foreign, \$5.....	10 00
<i>Hickory</i> —Ascension, Domestic.....	6 00		
<i>Lenoir</i> —St. James' S. S.,* through Wo. Aux.....	3 00	<i>Philadelphia</i> —Advent, through Wo. Aux., for "J. C. Emery" Scholarship, Orphan Asylum, Cape Palmas.....	3 00
<i>Lincolnton</i> —"Mrs. C.".....	13 93	(Lower Dublin)—All Saints', Domestic, \$24.24; Foreign, \$24.24.....	48 48
<i>Micadale</i> —Chapel S. S.*.....	1 00	Ascension, through Wo. Aux., Sp. for Foreign Missionaries' Fund.....	5 00
<i>Pittsburg</i> —St. Bartholomew's, of which S. S., \$15.....	6 22	<i>Calvary</i> , through Wo. Aux., for "J. C. Emery" Scholarship, Orphan Asylum, Cape Palmas, \$1; Sp. for Foreign Missionaries' Fund, \$1.....	2 00
<i>Raleigh</i> —St. Mary's School, for "Aldert Smedes" Scholarship, Emma Jones School, Shanghai.....	38 67	(Germantown)—Calvary, for "Calvary" Scholarship, St. Mary's School, South Dakota.....	60 00
<i>Salisbury</i> —St. Luke's, Foreign.....	79 50	Christ Church, Indian, \$56.99; Colored, \$56.99; Rev. Mr. Pierce's work, Mobile, Ala., \$25; through Indian Hope Association, Indian, \$73; salary of Catechist, \$5.....	216 98
<i>Sanford</i> —Mission*.....	6 68	(Germantown)—Christ Church, through Wo. Aux., for Educational Fund, \$3.50; Miss Mailes salary, \$6.....	9 50
<i>Taboro</i> —Calvary S. S.,*.....	1 00	Grace, Foreign, \$372.19; from Leman Legacy, for distribution of Chinese Bibles, \$57.....	429 19
<i>Waynesville</i> —Grace, of which S. S., \$3.10.....	19 00	(Mt. Airy)—Grace S. S., Domestic, \$17.35; Colored, \$20.....	37 25
<i>Yadkin Valley</i> —S. S.,* through Wo. Aux....	13 78	Church of the Holy Trinity, through Indian Hope Association, for "Bishop Clarkson" and "Bishop Whipple" Scholarships, St. John's School, South Dakota, \$120; Indian, \$7; salary of Catechist for two months, \$40; through Wo. Aux., for Educational Fund, \$2; "J. C. Emery" Scholarship, Orphan Asylum, Cape Palmas, 50 cts.....	169 50
	6 41	Incarnation, through Wo. Aux., Foreign, \$100.00	100 00
		St. Ambrose, "A Lady".....	10 00
		St. James', through Indian Hope Association, Indian.....	6 00
		St. Jude's, through Wo. Aux., for "J. C. Emery" Scholarship, Orphan Asylum, Cape Palmas, \$10; St. John's College, \$10; Educational Fund, \$30; S. S., Sp. for Tokio Hospital, \$10.....	60 00

ACKNOWLEDGMENTS.

St. Luke's, through Wo. Aux., for Miss Mailes' salary.....	5 00
(Germantown)—St. Luke's, through Indian Hope Association, for salary of Catechist.....	5 00
St. Mark's Parish School,* Sp. for Miss Mailes.....	4 00
(Frankford)—St. Mark's S. S., through Wo. Aux., for St. Mark's* Scholarship, Bridgman Memorial School.....	60 00
(Ararimo)—St. Paul's, through Indian Hope Association, Indian.....	11 00
St. Peter's, through Indian Hope Association, Indian.....	10 00
St. Stephen's, Domestic.....	102 28
(West)—Church of the Saviour, Foreign, \$123.63; Miss Mailes' salary, \$5; Sp. for repairs on Church of St. Michael and All Angels, Charlotte, N. C., 15 cts.....	128 78
Zion, for Japan.....	10 00
“Estate of E. M.”, Domestic.....	25 00
Mrs. R. C. Matlack, through Wo. Aux., for Educational Fund, \$5; “J. C. Emery” Scholarship, Orphan Asylum, Cape Palmas, \$5; Miss Mailes' salary, \$5 Rev. Alfred Elwyn, for work in Western Texas.....	15 00
Phoenixville—St. Peter's, through Indian Hope Association, Indian.....	5 00
Pottstown—Christ Church,* Sp. for Bishop Tuttle.....	53 87
West Chester—“Ladies,” for Miss Carter's expenses.....	5 00

PITTSBURGH—\$11,857.92

Allegheny—Christ Church, through Wo. Aux., for salaries of Women Helpers among colored people, \$10.34; Educational Fund, \$10.33; Sp. for Foreign Missionaries' Fund, \$10.33.....	10 00
Butler—St. Peter's, toward salaries of Missionaries.....	31 00
Erie—St. Paul's, through Wo. Aux., for Educational Fund, \$10; Sp. for Foreign Missionaries' Fund, \$5.....	11 15
Johnstown—St. Mark's S. S.,* Domestic, \$11.34; Foreign, \$11.34.....	15 00
Meadville—Christ Church S. S., through Wo. Aux., Sp. for support of a baby in St. Mary's Orphanage.....	22 68
Pittsburgh—Calvary, through Wo. Aux., for salaries of Women Helpers among the colored people, \$28; Educational Fund, \$29; Sp. for Foreign Missionaries' Fund, \$28.....	20 00
St. Andrew's, “Mr. and Mrs. F. R. B.”, “A Thank Offering,” Indian, \$1,000; Colored, \$1,000; Africa, \$1,000; China, \$1,000; Japan, \$1,000; Educational Fund, \$100; Sp. for Bishop Vail, \$1,000; Sp. for Bishop Whitaker, \$1,000; Sp. for Bishop Morris, \$1,000; Sp. for Bishop J. A. Paddock, \$1,000; Sp. for Bishop Brewer, \$200; Sp. for Bishop Dunlop, \$200; Sp. for Foreign Missionaries' Fund, \$100; through Wo. Aux., Sp. for Rev. S. Coolidge, \$35.12; Sp. for Rev. J. Roberts, \$35.13.....	85 00
St. Paul's, through Wo. Aux., for salaries of Women Helpers among the colored people, 67 cts.; Educational Fund, \$2.40; Sp. for Foreign Missionaries' Fund, \$2.37; Sp. for “Catharine Madison” Scholarship, Petersburg, Va., \$1.71.....	7 15
St. Peter's, of which Sp. for Rev. F. H. Potts, Denver, Col., \$100; Domestic, \$50.69.....	150 69
Trinity Church, Domestic, \$10; Mr. T. C. Jenkins, Domestic, \$100; Foreign, \$100; Sp. for Bishop Tuttle, \$100; Mr. J. H. Shoenerberger, Sp. for Bishop Spalding, \$200; Sp. for Bishop Walker, \$200; Sp. for Bishop Lyman, \$200; Sp. for Bishop Morris, \$200; Sp. for Bishop Knickerbocker, \$200; Sp. for Bishop Tuttle, \$200; Sp. for Bishop Whipple, \$250.....	1,760 00
Miss Howe, Sp. for salary of teacher at Micadale.....	25 00
Verona—St. Thomas', Domestic, \$25; Foreign, \$25.....	50 00

Miscellaneous—Bishop Whitehead, through Wo. Aux., Sp. for “Little Mary” Scholarship, Rev. E. M. Roberts School, Wyoming.....	10 00
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RHODE ISLAND—\$544.38

Bristol—St. Michael's, “A Family,” for “Griswold” Scholarship, St. Margaret's School, Tokio, \$40; S. S.,* \$24.80.....	74 80
Manville—Emmanuel Church, Indian and Colored, \$22.59; through Wo. Aux., for Mrs. Brent's work, \$10.....	60 00
Providence—All Saints' Memorial (additional), Domestic, \$42.69; Foreign, \$41.98; Indian, \$13.42; Colored, \$9.94; S. S.,* for “Bishop Henshaw” Scholarship, St. John's College, \$50.48.....	158 51
Christ Church S. S., St. John's, Indian, \$170.07; Bishop Whipple's work, \$5.....	25 00
Warren—St. Mark's, Domestic, \$25.50; Foreign, \$25.50.....	175 07
	51 00

SOUTH CAROLINA—\$183.18

Abbeville—Trinity Church, of which S. S.,* \$8.95.....	23 95
Aiken—St. Thaddeus', Domestic, \$2.50; Foreign, \$2.50.....	5 00
A. E. Quinby, for Japan.....	1 50
James Quinby's Mite Chest, for Japan.....	50
Barnwell—Holy Apostles', Domestic, \$10; Foreign, \$10.....	20 00
Charleston—Calvary, Rev. J. V. Welch, \$2; S. S.,* \$3.....	5 00
Grace, Domestic.....	52 22
Cheraw—St. David's S. S.,* Domestic, \$5; Foreign, \$5.....	10 00
Columbia—Church of the Good Shepherd S. S.,*.....	20 30
“B.” through Wo. Aux., for Africa.....	1 00
Gaffney—Incarnation.....	1 50
Graniteville—St. Paul's S. S.,*.....	30 40
Lancaster—Christ Church and S. S., Union—Church of the Nativity.....	5 38
	6 43

SOUTHERN OHIO—\$215.07

Cincinnati—Christ Church S. S., for “Dr. Brooks” Scholarship, Baird Hall.....	40 00
(Avondale)—Grace, through Wo. Aux., Foreign.....	30 00
Church of our Saviour.....	17 00
St. Paul's*.....	3 00
Columbus—Trinity Church, through Wo. Aux., for support of Dr. Perry, \$29; Sp. for salary of teacher at Micadale, N. C., \$31.....	60 00
Gallipolis—St. Peter's, of which Foreign, \$3.95.....	12 00
Portsmouth—All Saints', Foreign.....	13 07
Miscellaneous—Branch Wo. Aux., for “Bishop Jaggar” Scholarship, St. Mary's Hall.....	40 00

SPRINGFIELD—\$52.31

Bloomington—St. Matthew's S. S.,*.....	34 34
Champaign—Emmanuel Church S. S.,*.....	5 60
Danville—Church of the Holy Trinity S. S.,*.....	9 97
Mt. Vernon—Trinity Church.....	2 40

TENNESSEE—\$80.26

Bolivar—St. Philip's.....	3 00
Fayetteville—St. Mary Magdalene's Church, Domestic, \$6.25; Foreign, \$6.25.....	12 50
Knoxville—St. John's, Foreign, of which S. S., \$25.....	50 00
Nashville—Church of the Holy Trinity S. S. (East)—St. Ann's, Domestic.....	8 96
Williston—Mite Chests*.....	3 80
	2 00

TEXAS—\$140.70

La Grange—St. James',* of which S. S., \$15	25 00
Woodville—Holy Innocents', Domestic.....	5 70
Miscellaneous—“A Friend,” through Wo.	

ACKNOWLEDGMENTS.

235

Aux., for "Richard Newton" Scholarship, Hope School, South Dakota, \$60; "Dudley Tyng" Scholarship, Duane Hall, \$40; Sp. for Bishop Walker's Indians, \$10	110 00	Belmont—St. Philip's S. S.*	14 37
VERMONT—\$39.85		Buffalo—Ascension, Domestic	5 00
<i>Enosburgh Falls</i> —St. Matthew's S. S.	4 85	Trinity Church, Foreign	189 84
<i>Grand Isle</i> —St. John's	10 00	Corning—Christ Church, Foreign	8 06
<i>Miscellaneous</i> —Branch Wo. Aux., Sp. for Tokio Hospital	25 00	Geneva—St. Peter's, Domestic, \$2; Foreign \$20	22 00
VERMONT—\$723.85		Hammondsport—St. James' S. S.*	12 00
<i>Albemarle Co.</i> —Fredericksburg Parish		Havana—St. Paul's S. S.*	3 69
Buck Mountain Church, Foreign		Jamestown—St. Luke's S. S.*	20 00
St. Paul's, Foreign		Le Roy—St. Mark's, Domestic	5 23
<i>Alexandria Co.</i> —Christ Church S. S.*		Lockport—Christ Church, Domestic, \$5; S. S., Foreign, \$4.50	9 50
St. Paul's, through Wo. Aux., of which		Grace, Domestic	24 70
for Indian, \$3; Japan, \$3		Lyons—Grace, Domestic, \$8.23; Foreign, \$9.19	17 42
<i>Episcopal High School</i> , Missionary Society, for "May B. Blackford" Scholarship, Cape Mount, \$25; Sp. for Jaffa, \$25		Middleport—Trinity Church, Foreign, \$3.25; S. S., \$4	7 25
<i>Amherst Co.</i> —Ascension, Japan		<i>Mt. Morris</i> —St. John's S. S.*	55 00
<i>Augusta Co.</i> —Trinity Church S. S., for "Mary Donaghie" Scholarship, Emma Jones School		<i>Olean</i> —St. Stephen's, Domestic	10 00
<i>Campbell Co.</i> —Epiphany,* "A Lady," Domestic, \$10.50; S. S., \$5.		<i>Phelps</i> —St. John's, Foreign	2 37
Grace Memorial		<i>Rochester</i> —Christ Church, Foreign	40 70
<i>Charles City Co.</i> —Mapsco Church, Domestic		<i>Suspension Bridge</i> —Epiphany, Domestic	2 36
Westover Church, Domestic, \$5.54; Foreign, \$4.89		De Veaux College, Foreign	16 53
<i>Clarke Co.</i> —Wickliffe Church, Foreign		St. Andrew's, Domestic, \$72.23; Foreign, \$74	146 23
<i>Fairfax Co.</i> —Zion S. S.,* Domestic, \$5; Foreign, \$5		St. Luke's (including through Wo. Aux., \$11.60), for Hope School, South Dakota, \$12; Indian, \$129.24; "St. Luke's" Scholarship, St. Paul's School, South Dakota, \$60; S. S., \$142.75	343 99
<i>Frederick Co.</i> —Christ Church, Domestic, \$15; Foreign, \$10		St. Paul's, through Wo. Aux., Sp. for Bishop Walker toward building Church for Indians	100 00
<i>Henrico Co.</i> —Moore Memorial Church, Foreign		Church Home, Colored	15 00
St. John's "Little Gleaners," through Wo. Aux., for "Wright Wedell" Scholarship, Cape Mount, \$25; Sp. for Tokio Hospital, \$15; Sp. for F. C. Paddock Hospital, \$15		WEST VIRGINIA—\$108.68	
<i>Isle of Wight Co.</i> —Christ Church S. S.,* Foreign		<i>Charleston</i> —St. John's, Domestic, \$13.50; Foreign, \$13.50; S. S., \$40.68	67 68
<i>King William Co.</i> —St. John's, Foreign		<i>Coal Valley</i> —Calvary S. S.,* for Japan	7 71
<i>Nansemond Co.</i> —St. Paul's S. S., of which Foreign, \$4.82		<i>Moorefield</i> —Emmanuel Church S. S.*	5 60
<i>Norfolk Co.</i> —Holy Innocents,* of which for Bishop Ferguson's work, \$3		<i>Point Pleasant</i> —Christ Church S. S.*	11 41
St. Luke's, of which S. S., \$32.78		<i>Shepherdstown</i> —Trinity Church, Foreign, \$5.16; S. S., for "Little Anna" Scholarship, Cape Mount School, \$11.12	16 28
St. Paul's S. S., for "Okeson Memorial" Scholarship, St. Paul's School, Tokio			
<i>Orange Co.</i> —Mission for Africa \$15.34; Rev. Mr. Goodwin's work, \$1; Rev. Mr. Spencer's work, \$1		WISCONSIN—\$172.03	
<i>Princess Anne Co.</i> —Lynnhaven Parish, Foreign		<i>Darlington</i> —Kemper Church*	5 50
<i>Rockingham Co.</i> —Grace, Foreign		<i>Delavan</i> —Christ Church S. S.*	20 17
<i>Spotsylvania Co.</i> —St. George's, Domestic, \$25; Japan, \$50		<i>Janesville</i> —Christ Church, Domestic, \$2.70; Foreign, \$2.82	5 52
<i>Southampton Co.</i> —Miss Mary A. Pretlow's Mite Chest*		<i>Madison</i> —Grace S. S.,* Domestic	39 00
<i>Westmoreland Co.</i> —St. Peter's S. S.*		<i>Milwaukee</i> —St. James', Domestic	70 00
<i>Wythe Co.</i> —St. John's, Domestic, \$3.50; Foreign, \$10.		<i>Racine</i> —Holy Innocent's S. S.*	17 00
WESTERN MICHIGAN—\$49.71		<i>Warup</i> —Trinity Church S. S.*	11 79
<i>Charlotte</i> —Grace, "Mrs. M. C. D."....	1 00	<i>Western Union</i> —Mission S. S.*	1 20
<i>Grand Rapids</i> —St. Mark's, of which Mrs. E. H. Eberhart, 25 cts.; S. S., 27 cts.	1 31	H. Lucy, 75 cts.; Grace C. 75 cts. and Eva E. De Wolf, 35 cts	1 85
<i>Hastings</i> —Emmanuel Church, of which S. S., \$2.92; Missionary Box, \$1.			
<i>Kalamazoo</i> —Miss Mary Penfield, Foreign		COLORADO—\$19.89	
<i>Manistee</i> —St. Paul's,* Domestic, \$1.17; Colored, \$1.18; Foreign, 98 cts.		<i>Buena Vista</i> —Grace S. S.	9 15
<i>Muskegon</i> —St. Paul's, Colored		<i>Denver</i> —Emmanuel Church, of which Foreign, \$5	7 45
<i>Pentwater</i> —St. James' S. S.*		<i>Salida</i> —Ascension S. S.*	3 29
<i>Traverse City</i> —Grace, Domestic, \$5; Foreign, \$5; S. S., \$4.			
<i>Miscellaneous</i> —Three Little Gleaners, through Wo. Aux., Sp. for Mrs. Brent..		UTAH AND IDAHO—\$302.22	
WESTERN NEW YORK—\$1,078.66		<i>Salt Lake City</i> —Bishop Tuttle	302 22
<i>Avon</i> —Zion, of which Foreign, \$3.....	6 42		
<i>Bath</i> —St. Thomas', Domestic.....	1 00	SOUTH DAKOTA—\$33.70	
		<i>Cheyenne River</i> —St. John's School, "Little Ball and Indian Girls," for "Bessie" Scholarship, St. John's School, South Dakota	25 70
		Woman's Meeting, through Wo. Aux., Sp. for Rev. Mr. Swift's work	50
		<i>Elk Point</i> —St. Andrew's S. S.*	7 50
		WESTERN TEXAS—\$13.60	
		<i>El Paso</i> —St. Clement's S. S.*	8 50
		<i>San Antonio</i> —St. Mary's Hall, through Wo. Aux., for Educational Fund, \$5; Sp. for St. Mary's Orphanage, 10 cts	5 10

ACKNOWLEDGMENTS.

NORTHERN TEXAS—\$44.80

Paris—Holy Cross S. S.*
Terrell—Church of the Good Shepherd, Foreign
Miscellaneous—Branch Wo. Aux., for Educational Fund, \$20; salaries of Foreign Missionaries, \$20.

WYOMING—\$25.35

Cheyenne—St. Mark's S. S., Domestic
Shoshone Agency—Mission

FOREIGN CONTRIBUTIONS—\$8.05

Africa, Bassa—D. T. Harris, Sp. toward tablet in memory of Rev. L. L. Montgomery
China, Shanghai—St. Mary's Hall, "Girls," through Wo. Aux., Sp. for St. Mary's Orphanage
Greece, Athens—Mission School, through Wo. Aux., Indian
Japan, Osaka—Woman's Association, thro' Wo. Aux., Sp. toward support of native clergy

LEGACIES—\$334.40

2 50	<i>L. I., Jamaica</i> —Estate of Mrs. K. Griffin	138 69
2 30	<i>Md., Hagerstown</i> —Estate of Mr. George W. Stephens	195 51

MISCELLANEOUS—\$1,438.54

40 00	Interest, Domestic, \$515.91; Foreign, \$778.90; Sp. for Bohlen Book Fund, \$115.57,	1,410 38
15 85	St. Mark's, Friendly League, Sp. for "St. Mark's" Scholarship, Salt Lake City	20 00
10 00	Sale of goods, through Wo. Aux., Sp. for Rev. E. R. Woodman	6 95
	"Cash," Domestic	1 21

Receipts for the month 37,515 62
 Amount previously acknowledged 387,180 17

\$424,695 79

4 85 Less amount received in January from Church of the Holy Trinity, Philadelphia, for Domestic Missions, now stated to be for American Church Missionary Society, and paid over 400 00

Total receipts since September 1st, 1885 \$424,295 79

25

APPROPRIATED.

DOMESTIC—of which for Indian Missions, \$89,355; for missions to Colored people, \$30,700, and one-half central expenses \$196,121 51

FOREIGN—Africa, China, Japan, Haiti and the Mission School in Greece (and \$1,500 for Cuba) and one-half central expenses \$152,052 33

Total \$348,173 84

RECEIVED.

(*Exclusive of Legacies and Specials*)

SEPTEMBER 1ST, 1885, TO MAY 1ST, 1886.

DOMESTIC—of which designated for Indian Missions, \$11,927.92, missions to Colored people, \$4,354.22 including one-half of general offerings \$91,414 86

FOREIGN—including one-half of general offerings \$83,563 54

Total \$174,977 90

Still required before September 1st, 1886, for Domestic Missions \$104,707 15
 for Foreign Missions \$68,488 79

Total \$173,195 94

DOMESTIC MISSIONARIES

*Receiving Stipends during the Whole or Part of the Year from September 1st, 1885,
to September 1st, 1886.*

MISSIONARIES TO WHITE PEOPLE.

MISSIONARY JURISDICTIONS.

COLORADO AND WYOMING.

Rt. Rev. J. F. SPALDING, D.D., <i>Denver.</i>
Rev. C. G. Adams.....(Retired Dec. 1st)
Rev. Amos Banister..... <i>Alamosa</i>
Rev. W. B. Beaman..... <i>Golden</i>
Rev. F. Byrne..... <i>Snowmass</i>
Rev. H. Forrester..... <i>Denver</i>
Rev. B. Hartley..... <i>Buena Vista</i>
Rev. M. Honeyman..... <i>Bald Mountain</i>
Rev. A. B. Hunter..... <i>West Denver</i>
Rev. L. Y. Jessup..... <i>Littleton</i>
Rev. T. J. Knapp.....(Retired Dec. 1st)
Rev. Walter Marvine..... <i>Durango</i>
Rev. O. E. Ostensen..... <i>Ouray</i>
Rev. D. C. Pattee..... <i>Canon City</i>
Rev. M. F. Sorenson..... <i>North Denver</i>
Rev. H. B. Turner..... <i>Salida</i>
Rev. T. Wilson..... <i>Boulder</i>
Rev. W. Worthington..... <i>Vista Grove</i>
Sister Eliza..... <i>Denver</i>

MONTANA.

Rt. Rev. L. R. BREWER, D.D., <i>Helena.</i>
Rev. S. C. Blackiston..... <i>Butte</i>
Rev. Alfred Brown..... <i>Billings</i>
Rev. H. E. Lovell..... <i>Fort Benton</i>
Rev. S. D. Hooker..... <i>Dillon</i>
Rev. William Horsfall..... <i>Miles City</i>
Rev. F. B. Lewis..... <i>Bozeman</i>
Rev. E. G. Prout..... <i>Virginia</i>
Rev. George Stewart..... <i>Missoula</i>

NEVADA.

Rt. Rev. O. W. WHITAKER, D.D., <i>Virginia</i>
Rev. G. R. Davis..... <i>Carson</i>
Rev. Wm. Lucas..... <i>Reno</i>

NEW MEXICO INCLUDING ARIZONA.
Rt. Rev. G. K. DUNLOP, D.D., <i>Las Vegas.</i>
Rev. Jos. Cross, D.D.,
Rev. W. L. Githens..... <i>Albuquerque</i>
Rev. E. W. Meany..... <i>Santa Fe</i>
Rev. E. Watt.....(Retired Dec. 19th)

Rev. T. W. Haskins..... <i>Tombstone, Ar.</i>
Rev. J. H. Young.....(Retired Jan. 1st)

MISSOURI.

Under Rt. Rev. R. H. WILMER, D.D.
Rev. F. B. Lee..... <i>Minster</i>
Rev. B. F. Mower..... <i>Montgomery</i>
Rev. J. F. Smith..... <i>Jacksonville</i>
Rev. Geo. R. Union..... <i>Greenville</i>
Rev. Dr. B. Waddell..... <i>Union Springs</i>

ARKANSAS.

Under Rt. Rev. H. N. PIERCE, D.D.
Rev. C. A. Bruce..... <i>Helena</i>
Rev. G. F. Degen..... <i>Little Rock</i>
Rev. W. W. Easterbrook, M.D.,
Rev. D. McManus..... <i>Van Buren</i>
Rev. W. A. Tearne..... <i>Batesville</i>
Rev. J. V. Vaulx..... <i>Fayetteville</i>

CALIFORNIA.

Under Rt. Rev. W. L. KIP, D.D.
Rev. J. D. H. Browne..... <i>Pomona</i>
Rev. John A. Emery.....(Retired Jan. 1st)
Rev. D. O. Kelley..... <i>Fresno</i>
Rev. S. G. Lines.....(Retired Feb. 1st)
Rev. A. B. Spaight..... <i>Tustin City</i>

EAST CAROLINA.

Under Rt. Rev. A. A. WATSON, D.D.
Rev. I. Harding..... <i>Kinston</i>
Rev. N. C. Hughes, D.D.,

FLORIDA.

Under Rt. Rev.
Rev. C. A. Apple..... <i>Apalachicola</i>
Rev. Juan B. Baez..... <i>Key West</i>
Rev. J. B. C. Beaubien..... <i>Eustis</i>
Rev. C. A. Cary..... <i>Mandeville</i>
Rev. F. B. Chamberlain..... <i>Gainesville</i>
Rev. W. B. Harris..... <i>Madison</i>
Rev. W. H. Milnes..... <i>Lake Park</i>
Rev. W. J. O. Brien..... <i>Waldo</i>
Rev. O. P. Thackara..... <i>Fernandina</i>
Rev. J. H. Weddell..... <i>Tampa</i>
Rev. G. H. Ward..... <i>Crescent City</i>
Rev. W. Willson..... <i>Cedar Keys</i>

NORTHERN CALIFORNIA.

Rt. Rev. J. H. D. WINGFIELD, D.D., <i>Benticia</i>
Rev. Wm. Bollard..... <i>Vallejo</i>
Rev. W. A. M. Breck..... <i>Suisun</i>
Rev. A. D. Drummond..... <i>Healdsburg</i>
Rev. W. Leacock..... <i>Napa</i>
Rev. A. Todhunter..... <i>St. Helena</i>
Rev. G. Williams....."At Large"
P. O. Son. Fran.

NORTH DAKOTA.

Rt. Rev. W. D. WALKER, D.D., <i>Fargo</i>
Rev. T. H. M. V. Appleby..... <i>St. Vincent</i>
Rev. W. T. Currie..... <i>Grand Forks</i>
Rev. D. Flack.....(Retired Oct. 1st)
Rev. J. Nelson Jones..... <i>Laramore</i>
Rev. C. McCarthy..... <i>Sanborn</i>
Rev. H. J. Sheridan..... <i>Mayville</i>

NORTHERN TEXAS.

Rt. Rev. A. C. GARETT, D.D., <i>Dallas</i>
Rev. E. G. Benners..... <i>Jefferson</i>
Rev. R. Collison..... <i>Terrell</i>
Rev. C. T. Denroche..... <i>Sherman</i>
Rev. E. E. Evans..... <i>Paris</i>
Rev. T. M. N. George..... <i>Texarkana</i>
Rev. J. U. Graf..... <i>Weatherford</i>
Rev. George H. Higgins..... <i>Colorado City</i>
Rev. J. B. Linn.....(Retired Oct. 1st)
Rev. H. C. Shaw..... <i>Wichita Falls</i>
Rev. Myron T. Turner..... <i>Abilene</i>
Rev. Edward Wickens..... <i>Dallas</i>

OREGON.

Rt. Rev. B. W. BICKEL, D.D., <i>Portland</i>
Rev. Charles Booth..... <i>Corvallis</i>
Rev. E. D. Habershon..... <i>So. Portland</i>
Rev. E. C. Johnson..... <i>Weston</i>
Rev. W. L. McEwan..... <i>The Dalles</i>
Rev. W. E. Potwine..... <i>Pendleton</i>
Rev. O. Parker....(Transferred May 1st to Alaska)
Rev. Frederick H. Post..... <i>Oregon City</i>
Rev. W. R. Powell..... <i>Cove</i>
Rev. J. R. W. Sellwood..... <i>E. Portland</i>
Rev. Thomas Smith..... <i>Baker City</i>
Rev. R. L. Stevens..... <i>Le Grande</i>
Rev. J. F. Vincent..... <i>Canyon City</i>
Mrs. Emma J. Wakeman..... <i>Portland</i>

INDIANA.

Under Rt. Rev. D. B. KNICKER- BACKER, L.D.
Rev. R. W. Anderson..... <i>Milledgeville</i>
Rev. C. C. Leman..... <i>Marietta</i>
Rev. J. Knowles..... <i>Greensboro</i>
Rev. H. E. Lucas..... <i>Brunswick</i>
Rev. K. H. Rees..... <i>Cold Spring</i>

GEORGIA.

Under Rt. Rev. J. W. BECKWITH, D.D.
Rev. W. R. Anderson..... <i>Milledgeville</i>
Rev. J. W. Beckwith..... <i>Waycross</i>
Rev. F. Moore..... <i>Omro</i>
Rev. H. B. St. George..... <i>Bayfield</i>

INDIANA.

Under Rt. Rev. D. B. KNICKER- BACKER, L.D.
Rev. W. B. Birchmore..... <i>Muncie</i>
Rev. W. B. Burke..... <i>Perry</i>
Rev. R. S. Eastman..... <i>North Liberty</i>
Rev. J. G. Miller..... <i>Bristol</i>
Rev. P. B. Morgan, M.D.,
Rev. S. C. M. Orpen..... <i>Lima</i>
Rev. R. R. Phelps..... <i>Garrett</i>
Rev. D. B. Ramsey..... <i>Aurora</i>
Rev. W. W. Raymond..... <i>Union</i>
Rev. A. Reever..... <i>Worthington</i>
Rev. S. Rootelt..... <i>Goshen</i>
Rev. R. C. Talbot..... <i>Green Castle</i>
Rev. M. H. Throop, Jr..... <i>Crawfordsville</i>

LOUISIANA.

Under Rt. Rev. W. S. PERRY, D.D.
Rev. H. B. Babcock..... <i>Red Oak</i>
Rev. L. D. B. Brainen..... <i>Cherokee</i>
Rev. G. A. Chambers..... <i>Waterloo</i>
Rev. Peter Fox..... <i>Ida Grove</i>
Rev. W. E. Jacob..... <i>St. Louis City</i>
Rev. F. D. Jaudon..... <i>Duvelier</i>
Rev. A. G. E. Jenner..... <i>Mason City</i>
Rev. H. C. Johnson..... <i>Nashua</i>
Rev. E. A. B. Jones..... <i>Keokuk</i>

LOUISIANA.

Under Rt. Rev. W. S. PERRY, D.D.
Rev. W. D. Christian..... <i>Houma</i>
Rev. R. C. Clebourn..... <i>Cheneyville</i>
Rev. James Philson..... <i>Williamsport</i>
Rev. M. T. Turner.....(Transferred to No. Texas March 1st)
Rev. S. M. Wiggins, <i>(P. O.) New Orleans</i>

MAINE.

Under Rt. Rev. H. A. NEEDY, D.D.
Rev. C. E. Harding..... <i>Ashland</i>
Rev. G. S. Hill..... <i>Derter</i>
Rev. Geo. A. Holbrook..... <i>Brunswick</i>

Rev. M. McLaughlin.....	Waterville	.....	St. Charles	SPRINGFIELD,
Rev. C. T. Oden.....	Woodford	.....	Rolla	Under Rt. Rev. G. F. SEYMOUR, D.D.
Rev. F. H. Rouse.....	Fort Fairfield	.....	Lamar	Rev. D. W. Dresser.....Champagne
Rev. H. Sawyer.....	Houlton	.....	Louisiana	Rev. W. J. Frost, D.D. ....Carlyle
Rev. F. Towers.....(Retired April 1st)	Old Town	.....	.....	Rev. J. B. Harrison.....Belleville
Rev. J. H. Veazey.....	Leviston	.....	.....	Rev. E. D. Heftner.....(Retired Dec. 1st)
Rev. W. H. Washburn.....	Dresden	.....	.....	Rev. R. B. Hoyt.....Mt. Carmel
Rev. M. H. Wellman.....	.....	.....	.....	Rev. J. A. Matthews.....Mt. Vernon
MICHIGAN.				
Under Rt. Rev. S. S. HARRIS, D.D.	.....	.....	.....	Rev. Philip McKim.....Bunker Hill
Rev. John Barrett.....	Carsonville	.....	.....	Rev. W. H. Tomlins.....Albion
Rev. J. C. Berntis.....	Chagrin	.....	.....	Rev. G. W. G. Van Winckle.....Anna
Rev. John Evans.....	.....	.....	.....	Rev. Joseph G. Wright.....Greenville
Rev. A. B. Flower.....	On Sale	.....	.....	TENNESSEE.
Rev. W. H. Smythe.....	Long Rapids	.....	.....	Under Rt. Rev. C. T. QUINTARD, D.D.
Rev. Robert Wood.....	Port Austin	.....	.....	Rev. C. F. Collins.....Trenton
MINNESOTA.				
Under Rt. Rev. H. B. WHIPPLE, D.D.	.....	.....	.....	Rev. C. D. Flagler.....Cleveland
Rev. T. H. M. V. Appleby.....	St. Vincent	.....	.....	Rev. C. M. Gray.....Franklin
Rev. R. N. Avery.....	.....	.....	.....	Rev. M. Henry.....Mason
Rev. C. M. Beaullien.....	Rochester	.....	.....	Rev. H. R. Howard, S.T.D. ....Tulsa
Rev. Caleb Benham.....	La Sueur	.....	.....	Rev. F. A. Juny, D.D. ....Somerville
Rev. T. J. Crump.....	St. Peter	.....	.....	Rev. W. G. G. Thompson.....Fayetteville
Rev. G. C. Gifford.....	Litchfield	.....	.....	Rev. R. Calder Young.....Memphis
Rev. J. J. Hillmer.....	.....	.....	.....	TEXAS.
Rev. R. W. Johnson.....	Winona	.....	.....	Under Rt. Rev. ALEX. GREGG, D.D.
Rev. H. L. Langlois.....	Glenwood	.....	.....	Rev. E. G. Brown.....Jefferson
Rev. R. E. Metcalfe.....	Prescott, Wis.	.....	.....	Rev. H. C. Howard.....Columbus
Rev. F. E. Nash, Jr.....	Appleton	.....	.....	Rev. Thomas J. Morris....."
Rev. E. L. Peterson.....	Alexandria	.....	.....	Rev. W. W. Patrick.....Brenham
Rev. I. J. Townsend.....	Fairbault	.....	.....	Rev. L. P. Rucker....."
Rev. T. Wilcoxson.....	Fairmount	.....	.....	Rev. W. G. W. Smith.....La Grange
Rev. G. H. Yarnall.....	Sauk Rapids	.....	.....	Rev. J. C. Waddill.....Woodville
MISSISSIPPI.				
Under Rt. Rev. W. M. GREENE, D.D.	.....	.....	.....	Rev. E. Wicksens.....(Transferred to No.
Rt. Rev. H. M. THOMPSON, D.D.,	.....	.....	.....	Texas March 1st)
Assistant Bishop.	.....	.....	.....	VIRGINIA.
Rev. G. W. S. Ayers.....(Retired Oct. 15th)	McComb City	.....	.....	Under Rt. Rev. F. M. WHITTLE, D.D.
Rev. U. B. Bowden.....	Brandon	.....	.....	Rt. Rev. A. M. RANDOLPH, D.D.,
Rev. J. J. Clemens.....	Lexington	.....	.....	Assistant Bishop.
Rev. B. Halstead.....	.....	.....	.....	*Rev. Job Turner.....Staunton
Rev. E. Hamvay, LL.D. ....(Rtd Oct. 15th)	Holly Springs	.....	.....	WEST VIRGINIA.
Rev. J. T. Hargrave.....	Port Gibson	.....	.....	Under Rt. Rev. G. W. PETERKIN, D.D.
Rev. Nowell Logan.....	.....	.....	.....	Rt. Rev. J. BRITTINGHAM.....Clarksville
Rev. Isaac N. Marks.....	Aberdeen	.....	.....	Rev. G. A. Gibbons.....Moorefield
Rev. J. E. Martin.....	Canton	.....	.....	Rev. F. K. Leavell.....Coal Valley
Rev. G. N. Leide, Jr.....	Water Valley	.....	.....	Rev. R. H. Mason.....Union
Rev. W. Presbury.....(Retired Dec. 1st)	.....	.....	.....	WESTERN MICHIGAN.
Rev. J. W. Turner.....	Woodville	.....	.....	Under Rt. Rev. G. D. GILLESPIE, D.D.
Rev. A. N. Wrixon.....	Rosedale	.....	.....	Rev. J. W. Bancroft.....Hastings
MISSOURI.				
Under Rt. Rev.	.....	.....	.....	Rev. H. J. Cook.....(Retired Sept. 30th)
Rev. C. H. Bohm.....(Retired)	.....	.....	.....	Rev. J. S. Large.....Traverse City
Rev. W. B. Burrows.....	Nevada	.....	.....	Rev. J. A. McGlone.....Mt. Pleasant
Rev. J. W. Dumm.....	Independence	.....	.....	Rev. W. Morrell.....Elk Rapids
Rev. J. H. Foy, D.D. ....(Retired April 1st)	.....	.....	.....	Rev. M. S. Woodruff.....Big Rapids
Rev. J. L. Gay.....	Fayette	.....	.....	WISCONSIN.
Rev. W. A. Hatch.....	St. Joseph	.....	.....	Under Rt. Rev. E. R. WELLES, D.D.
MISSOURI.				
Under Rt. Rev.	.....	.....	.....	Rev. H. M. Green.....Darlington
Rev. C. H. Bohm.....(Retired)	.....	.....	.....	Rev. David Laseron.....Bay View
Rev. W. B. Burrows.....	Nevada	.....	.....	Rev. A. B. Peabody.....Star Prairie
Rev. J. W. Dumm.....	Independence	.....	.....	Rev. James Slidell.....Hudson
Rev. J. H. Foy, D.D. ....(Retired April 1st)	.....	.....	.....	Rev. E. De Wolfe.....Western Union
Rev. J. L. Gay.....	Fayette	.....	.....	.....
Rev. W. A. Hatch.....	St. Joseph	.....	.....	.....
SOUTH CAROLINA.				
Under Rt. Rev. W. B. H. HOWE, D.D.	.....	.....	.....	.....
Rev. T. F. Gadsden.....	Anderson C. H.	.....	.....	.....
Rev. J. D. McCullough.....	Spartanburg C. H.	.....	.....	.....
Rev. G. W. Ottmann.....	Yorkville C. H.	.....	.....	.....
Rev. W. O. Prentiss.....	Macomb	.....	.....	.....
Rev. R. C. Wall.....	Tiskilwa	.....	.....	.....

We give the revised list to May 1st of the Indian Missionaries in Minnesota, as there are many changes from the list published in the April number.

MINNESOTA MISSION

Under the Rt. Rev. H. B. WHIPPLE, D.D.

WHITE EARTH RESERVATION.

Rev. J. A. Gilfillan, Presbyter.

Church of St. Columba

Rev. J. J. Enmegahbowh (Native), Presbyter.
Rev. Charles T. Wright (Native), Deacon.

RED LAKE AGENCY.

Church of St. John in the Wilderness
Rev. Fred. W. Smith (Native), Deacon.

Church of St. Antipas.

Rev. George Smith (Native), Deacon.

WILD RICE RIVER

Church of the Epiphany

Rev. George B. Morgan (Native), Deacon.

SETTLEMENT.

Church of the Holy Spirit.

Church of the Holy Spirit.
Rev. George B. Morgan (Native). Deacon

George B. M.
IKE AGENCY

Church of the Good Shepherd.

Mark Hart (Native), Deacon

LAKE WINNIBIGOSHISH. *Church of St. Philibert, D.*

Church of S
Mr. Joseph Wakae

Joseph Wakayoo (Native), Ca-

CASS DAKE.
Church of

Rev. John Coleman (Native), Deacon.

ALASKA MISSION

ALASKA MISSION.
Rev. Octavius Parker, St. Michael.
Mrs. Octavius Parker, St. Michael.
Mr. David Kirby (under appointment).

* Deaf-Mute Missionary to Deaf-Mutes in several Dioceses.



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ST. MICHAEL'S

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